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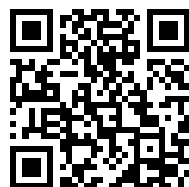
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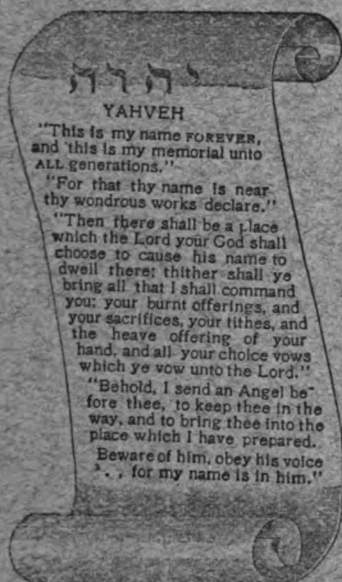
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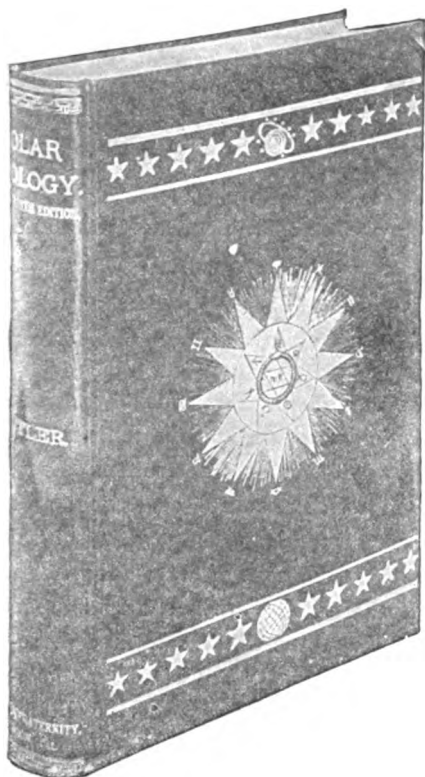
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ANNOUNCEMENT

THIS magazine is devoted to the study, not only of the Scriptures, but of natural law as it relates to the world and its inhabitants.

We hold that God is the Creator of all things, therefore, all law of whatever name or nature or wherever active is the law of God.

This opens a broad field of thought for this Journal, so that whatever is of truth or usefulness to the people in general, will be acceptable, without regard to where the truth is found, and, of course, without regard to any church organization or creed. Its effort will be to speak the truth, regardless of all prejudice or preconceived ideas on the part of its readers.

We believe that the time of the harvest of the world is upon us, and that the New Age is about to be ushered in, and therefore the time of unfoldment and revealment of all the mysteries that have shrouded many of the sayings of the Bible, as well as the culmination and gathering up of all the riches of thought and vitality that have been produced by the evolutionary forces of the planet from its earliest history to the present period.

Those who see this magazine for the first time will scarcely be able to get anything like a comprehension of the general object and import of the work it represents, for the work probably covers more ground, or in other words, it comprehends more that is virtually new to the common faith of humanity than most, if not all, other magazines. Because the subject is so large, we have published a booklet that is intended for those who approach the subject for the first time. The character of this little book is expressed in its title, "Practical Methods to Insure Success." and it is sold by the Esoteric Publishing Company for 25 cents a copy. It is in itself a very important work, and will open the way for a higher and broader conception of life, of God, and of the object of life.

BIBLE REVIEW

VOL. XII.

OCTOBER 1913 .

No. 1

THE PRESENCE OF YAHVEH

BY GUNNAR NAUMANN

"THOU wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—Ps. xvi. 11.

THERE was a time, in the beginning of the cycle, when the Lord God was present among men on this earth in visible form. In the Edenic state of innocence, God and man spoke to each other as man to man. This was before there was any written word by which He could make himself known and understood among men, and while as yet many were in the pure childhood state of the race in love and loyalty to their Creator. He verbally instructed Noah how to build the ark, and later he appeared to Abraham, thru his messenger, and talked with him as with a friend. But after this time his presence was of a more mysterious nature, and he made himself known only in the spiritual consciousness of man, in visions, dreams, *et cetera*. At first he was with them as their Creator, their Father; or rather, as children still at home with their Father they were in the Father's presence.

His manifestations of love, wisdom and power, thru the Elohim, were then vividly imprest upon the minds of men as they were in a state of spiritual intuition, with their

souls open for the influx of the divine life. In this state of the soul they were able to see and to commune with the celestial messenger who to them was the Lord God himself.

Sin and evil had not yet closed the avenues of the Spirit to man's consciousness, and to the clairvoyance of beings and things of the celestial order. But as man descended into the carnal and selfish states of corruption, he withdrew himself from the Lord God and was left to work out his bitter experiences, while he lost his faculty of the spiritual perception of God's presence. YAHVEH Elohim now appeared as the *El jon*, the Most High (literally, the High One, the One gone above, or the ascended One), which, in spiritual language, means that the divine principle, will or life, did not find expression in man's life on the higher plane of spiritual consciousness, but was left only in the latent interior of his being, as in all the world on the animal plane.

From these considerations it is evident that God's presence with man is relative and mediate, according to the receptive state of the soul; and that it is as impossible for any being on any plane lower than the divine, to come into the full, immediate presence of YAHVEH, as it is for an infinitesimal part, or atom, to be present in all the parts of the body. Really *He* is all the presence there is, for he is *all* and filleth all with his Spirit, as we read in the 139th Psalm, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" (Read the whole psalm treating of God's wonderful presence, wisdom and power.)

The visible manifestations of the presence of YAHVEH, the statements that, "No man hath seen God at any time," "The pure in heart shall see God," and other passages, otherwise contradictory, are thus seen to be in perfect order.

Originally *man* was not made to die, but to continue to live in innocence and to grow up to states of spiritual ascendancy and power, like his Creators, the Elohim—in their image and likeness. For man was to have dominion over all the lower works of creation (Gen. i. 28), and thru his own growth and ascendancy into wisdom and power, to bring all the rest of the works of Elohim to their intended perfection. Then the life of the whole human race would have been a continuous evolution into a closer and closer presence of Elohim YAHVEH. Enoch and Elijah walked with God in this pure and progressive state of the soul, as did Jesus, and past into that inner world, not thru the portals of death, but thru metamorphosis.

This proves that there is a *possibility* for man to attain to this goal of life, without actual experience in sin. It also proves that this is God's first intention and will. For in accordance with his divine attributes of love and wisdom, he does not *desire* the suffering and death of any one, nor has he decreed that we *must* pass thru the painful experiences of sin and evil, but he desires to save us and to make us perfect in the easiest and most pleasant way. All his works testify to this grand truth. But they also show, or will show, that in permitting sin and evil to exist, and in giving man the liberty to choose his own path of life, there is an interior spirit of love and wisdom so deep, so far-reaching in its purpose, that when we see how all these things ultimate in glories far beyond the possibilities of the first plan, it will be a wonder to us thru the ages.

We have the two ways before us; the long and tedious way of experience and learning, and the direct way of immediate influx of light and life from YAHVEH himself thru his Spirit. When we have attained to the fulness of the regenerate life, we shall come into the presence of

YAHVEH by this short and direct way, into the holy of holies (Heb. x. 19-20). Those who teach that each individual soul *must* pass thru *all possible* experiences in different embodiments, are therefore much in the wrong. The positive experiences of a life of purity, love, truth, *et cetera*, are infinitely more powerful than the negative experiences of sin and error; it must be admitted that an all-wise, loving Father does not force his children into experiences of evil, when it is possible that they may learn the same things much better by intuition and by experiences of good in contrast with evil. There is an infinity of all possible experiences on each plane; therefore for one to pass thru all experiences in order to come out of any plane, is an absurdity. As all things in all worlds are for use, all experiences are also for certain uses, and are intended to fit each for the particular place or office that he is to fill in the economy of the ages. For this reason we must pass thru *different* experiences and develop such traits of character and faculties as make us fit for what we are intended to be.

A great portion of the human race before the deluge became incorrigibly corrupt, filling the earth with oppression and adultery to such a degree that YAHVEH could not any longer be present with them—not even in spirit. They were “giants, mighty men, men of renown,” men of wonderful physical and mental powers, having much of the original vitality of the race left; but they became extremely wicked and openly defiant against the power of YAHVEH. (Gen. vi. 1.7.) For them he appeared no longer as the powerful, loving Father, but as El Shaddai, the Almighty, the conqueror of his enemies.

The spirits of such men cannot be of any use for the human race during the rest of the cycle. They cannot be reclaimed by any further experiences in embodiments in the race, neither can they dwell in or amongst ordinary

human beings, for if they did they would destroy their souls. Therefore they must return to the lower forms of life in which they are kept as in prison and restrained until a new cycle begins. (Compare Rev. xix. 11-16; Luke viii. 26-33; Dan. iv. 30-37.)

These were the spirits in prison to whom Christ went and proclaimed his victory (*εκκλησιν*), that they might be entirely subdued.

At the consummation of this age conditions will be similar; for, "As the days of Noah, so shall be the presence of the Son of Man." The manifestation of YAHVEH thru the coming (or presence—*παρουσιας*) of the Christ, will be and is now perceived by God's true servants.

This Presence we now realize, as we see and understand the work that He is doing and will do among his people—gathering together the elect, forming them into a body, and shaping the world's history for the consummation of this age, and the beginning of the new. Its wonderful power is felt when God's true children are together in one body, but in the nominal churches it is absent.

The angels said that Jesus the Christ is to come again in the same manner as he was taken into heaven. When, where, and how, and to whom is he then to appear?

After his death on the cross and resurrection, he appeared to only his nearest, most faithful servants and friends. As a matter of course, no others had the spiritual perception to see him in his glorified body.

So also now. When we as a body attain to that state, we shall be able to see him. For according to his own words, he is here with us, right amongst us. When he disappeared from his disciples, his body was transmuted into such refined substance that they were not able to see him and he past into that interior world in and amongst his own loved ones. From out of this inner world he will appear again when we are gathered together into a

body in such a place as he has prepared for us. And not only the Lord Jesus himself, but our minds will then be open to see that world and all the glorified saints. For, "Behold, the Lord cometh with many thousands of his holy ones."

In II Kings, chap. vi., we read of Elisha praying: "Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man and he saw: And behold, the mountain was full of horses and chariots of fire round about Elisha."

This is only one of the many prefigurements of what we are to see at his presence. The work is great, embracing the whole world, and the conflicts are terrible.

But the angels, messengers, are here with us. Do we realize their presence? Does not the Spirit of YAHVEH thru them influence our thoughts and direct us to think and write about these things? Thru his servants he is present with his true people. The promise of Jesus that this spirit of truth should come and be present with us, is being fulfilled. Among all the mass and mixture of true and false religious and church teachings, how important to make sure that we are always with the Master.

But some may ask: How shall we know for a certainty that we have the true spirit, that we are being truly regenerated and sanctified? The soul's own consciousness of divine conjunction is the testimony, and no one can know anything further than this carries him. But our experience is that we realize an intense desire and will-power to overcome the impulse of generation, of all selfish and carnal thoughts, and to live a pure soul-life.

In this state the soul is enlightened in spiritual truths that are not otherwise comprehended. But this is not all. We must go further. The true Spirit of YAHVEH is the spirit of judgment, discernment between good and evil, truth and error. This spirit can be present in us in

its purity and fulness only as we, thru the power of the regenerate life, are liberated from *all attachments* to the life on the lower plane.

Are you able to follow? Then let us proceed.

Even many of the advanced Christian people and leaders in Christian work are not entirely free from such attachments. They have their societies, organizations, schools, orders, *et cetera*, with their pet theories and formulated doctrines in a great measure conflicting with and antagonistic to each other. These attachments are of such an insidious nature and have such subtle influences, that many are not aware of them. But they are a hindrance to the free working of the Spirit. If they were not, God's people would speedily be gathered together into one body, and the *parousia* of the Christ at hand.

Thus the promised Christ that is to lead us into *all* the truth, can not yet be fully present with us all.

This Spirit of Truth, of discernment, is the Spirit of prophecy, which is the testimony of Jesus, and depends upon our keeping the commandments (Rev. xii. 17, and xix. 10), the conditions of the covenant, with no guile, no side motives. (Rev. xiv. 5.)

It is evident to those who are spiritually enlightened, and who have given the subject close attention, that the manifestations of YAHVEH Elohim have been different and of a character peculiar to the work of each particular age, and that at the close of each dispensation and the beginning of a new, these manifestations are of a marked and particular kind.

The presence of YAHVEH Elohim will be known and now is known to his true servants in the work that he is doing, and will do, thru *the Spirit* and *the Bride*, a body of select men and women from out all the world. To recognize this work and this body, is to recognize the Christ; and they need not say, lo! here, and lo! there, for the

light and life emanating from this body shines from east to west, illuminating the world.

The symbols of prophecy speak plainly of the encroachments of eastern religions upon the Church of God in the latter days of the age.* The deep truths but also errors of these religions will lead many from the true path of the Spirit, and will result in various organizations and sects hitherto unknown. (Rev. xvi. 12-16.)

Thru the great conflict arising, the true church will come out victorious and elevated to the throne of God. (Rev. xii. and xv.) Blessed are we if we keep our garments unspotted.

Thus the presence of YAHVEH will be restored to us, and in time restored to all the human race, not only as before, but we shall continue to evolve into states of more immediate presence with Him in the coming ages, until we are "at his right hand forevermore."

Divine love and peace be with you.

* Thru the love and mercy of YAHVEH these things will be more fully explained in following articles.

REGENERATION APPLIED:
OR THE RELATION OF NERVE-FORCE TO HEALTH AND
PERPETUITY

BY ADNAH

THE vitality conserved by sexual continence, goes to the brain and nerves, becoming nerve fluid, nerve-force, mental and soul quality, and should and would contribute poise and calm power to the whole selfhood; but there is a reason, in the majority of cases, why this (improperly) is not true, and, therefore, why so many who live the life of conservation fail in health and do not obtain the realizations reasonably expected and otherwise certain. Some die as soon as people who make no claim to a knowledge of the laws of life.

The endeavor of this writing is to show at least one prevalent cause of failure in the life of regeneration.

Incorrect mental and emotional states set the nerve-force into more or less violent vibration, which means that the vitality emanates and ebbs away. This vibration of nerve-force is for the most part barely perceptible; so, many keep themselves in a state of chronic depletion; then, any trial or unusual ordeal may cause a "break-down," because the system is not properly sustained thruout all its functions with abundance of vital power.

Any one who will carefully watch the effect of certain frequent thoughts and feelings, will easily perceive that some produce tremor—not necessarily, but often, trembling—a fine and not unpleasant vibration of nerve-substance, much the same as something strong to drink which

sets the whole nervous organism into a high state of vibration, but it means loss of nerve-force, which the reaction is certain to reveal. Such are feelings of envy, indignation, offence, anger, suspicion, vexation, irritability, impatience, worry, fear, hate, condemnation, fault-finding, inability to hold one's self restfully still—these, not to mention worse states all too obvious, rob the mind and nerves of the regenerative force which has been conserved by most careful sexual purity and control. So, we perceive that it has been well said, "Other foundation can no man lay than is laid, which is Jesus Christ," which means that none can afford to be careless in the laying of the necessary foundation for regeneration—a foundation that is to bear up constantly the entire structure of regenerated man; and that foundation is of the Spirit of Christ, as fully given to all in his precepts by his own words, and by his apostles.

Evils, and the evils of self are chiefly the ones that require our attention, must be overcome. No other self-control will amount to much unless this foundation of VIRTUE is broad and deep in one's nature, and thus insures for the conserved life a perpetual depository in the nerve-fabric, unshaken by mental and emotional states which altho not apparently carnal, are none the less carnal according to the definition of Paul, who says: "To be carnally minded is death, but to be spiritually minded is life;" and never was truer saying. Any force, then, whatsoever, which weakens, makes for death, and is therefore carnal.

No better proof of the destructiveness of uncontrolled thoughts and feelings upon the nerve-force—hence, depriving the individual of the finest substance of his stored life—can be given than its opposite: the benefits derived from VIRTUE in the form of kindness, good-will, cheer, patience, gentleness, deliberation, fearlessness, mercy,

justice, forgiveness; in other words, the practise of LOVE; for certainly perfect love is the sum of all lesser virtues. This spirit of love makes perfect nerves; no tremor, no weakness, no dissatisfaction, no failure; because no matter how circumstances may combine to thwart the external project or work in hand, the true, inner, essential life of the one who lives in the spirit of love is a success, and such a one is always a power, silent or otherwise, in divine order; and, in the measure of his or her love, possesses life and the kingdom of God. Evidence of this fact is in the perfect state of the mind and heart and of the nerves, resultant of this abiding ever in the spirit of Christ.

As an aid to the development of perfect nerves, perfect rest, enhanced power of mind and body, thru the mastery of the passions and the overcoming of all the evils which proceed from the heart and which shake the fabric of life as a violent wind shakes and deprives a tree of its fruitage, it is absolutely essential to practise Christ's precepts, as embodied in Matthew v., vi., vii., and in all his other precepts, and in Paul's 13th chapter, I Corinthians, and elsewhere. Thus we are made whole in Him; thus only do we live the complete life, and shall we realize his declaration, "The kingdom of God is within you."

We all have adversaries ever at hand, from the unseen, using any instrumentality to test us to the utmost. It is glorious to be tried, if we are prepared and able to cope with the "powers and principalities of darkness;" and if we have this Spirit of God, "God is love," we shall surely be able to accomplish the ultimate of a perfected and endless life of the triune man—body, mind and soul. But this is our only means; therefore it behooves us to look well into this matter, and not to be deluded with the mistaken idea that we are living the life, and yet permit-

ting destructive forces of thought and feeling to rob the organism, the temple, of the jewels which we are earnestly working to possess.

Let us make sure that our heart is right with God and man; let us be in perfect peace; let us be even in the midst of storms, self-possessed and ever in the QUIET of the Kingdom of God, conscious of our unity with him. Do not be dissuaded by a feeling that you cannot accomplish this state of quiet-power, but throw away all the riches of self, of personality, and then there shall be nothing to fight for, nothing to worry about, nothing to fear. But such is not sufficient, for if you throw away, but do not take on, you will be a weakling; so, take on the Spirit of God; study true humility; get the spirit of love thoroly, and you will have access to the Greatness of God, and to all that makes for the joy of life.

Get rid of personality, the self's anticipations, anxieties, worriments and assertiveness and rights; for self is the embodiment of those riches which debar one from the kingdom of God; and there is no worse power of destruction than the little self. Fill the house with God and have Life.

FAITH

BY LURA BROWER

FAITH gives us the needful courage
To embark on untried seas,
And in midst of raging tempests
Bids us tranquil be.

Strength is ours while Faith walks with us,
To climb mountains high and steep
Without fear of losing foothold
When near to her we keep.

Faith moves us to put in action
The ideals of our dream,
And inspires us to follow
Where Truth sheds one gleam.

Far beyond the outward seeming
We can look with Faith's keen eyes,
Even out of Error's darkness
See Truth's star arise.

Follow, to the Mount of Vision
It will surely lead,
Falter not tho oft life's roughness
Makes our feet to bleed.

When at last we reach the summit
Love's own radiance, white,
Will encircle us and clothe us
In the robes of Light.

VISIONS

LY LIA PHAIL (Ireland)

FOREWORD

It was early in April 1908, that the most remarkable of the different phenomena which are related in detail, in another part of this work, came under my observation.

The *exact* date as to when these strange visitations began to occupy my thoughts seriously, I am unable to state with certainty; but to the best of my recollection it must have been somewhere about the Vernal Equinox. (March 21, 1908.) At that period, altho consciously under very powerful spiritual influences, I was far from attaching much significance to the strange things, which, almost every day, were appearing before me; and my every-day life was just as careless and irreligious as it had been for the last ten or more years, which had been spent in various parts of the United States and Old Mexico.

At the period above-mentioned I was residing in Arizona, where I had then been for a few years. One day, some time early in April, while looking up into the sky, I saw a huge cross suspended in mid-air. Altho somewhat shadowy, yet the outline was quite distinct, as was also the figure which hung upon it. This happened in broad day-light, and the appearance was not a fleeting one—as is common with such generally known as *clairvoyant* visions—but remained before me for a considerable time. Besides the figure on the cross, I could see many (apparently) human figures moving around—not gliding or floating—but as if walking on solid ground.

These appearances repeated themselves for several days; and in addition to these manifestations in the sky, I used to see faces looking out at me from among the branches of the trees, *et cetera*. They were all strong, kind, faces, and appeared to be of an Eastern type. I remember the thought was impressed upon me, that they were of Israelitish origin.

Towards the latter part of April, my attention was arrested by the appearance of a radiant being on horseback, in the sky. (A further account of this celestial Messenger will be found further on.) As he sat on his horse, he

lifted his arm high above his head, and pointed in a N. E. direction, repeating the motion many times. The general meaning of the gesture was self-evident, but *where* it was intended that I should go, and *why*, I had not the remotest idea.

Day after day this mysterious visitor came and stood thus in the heavens; but as yet I had received no light as to what I was to do. One day, however, an irresistible longing came over me to go to Chicago; why, I did not know—I knew only one thing—the *call had come* and I must obey.

I shall pass over the period from April 28, 1908, to October, 1910, altho crowded with events of deep and lasting importance to myself, apart from the celestial manifestations which have already been related.

It was in October, 1910, (the autumnal equinox) that I began to realize with clearness and in an unmistakable manner that I had been called, and was being prepared to be a messenger of the New Age, an herald of the Dawn, a forerunner of the Messianic Kingdom, an announcer of the advent of the Water-Bearer. Previously to this, in a vague kind of way, strange thoughts would crowd themselves in the silence, or would seek to penetrate into the mystery of the Stars—thoughts which I hardly dared even seriously to consider, much less to communicate to others.

A Voice seemed to be whispering continually in my spirit: "The time is fulfilled—The New Age is here." The Coming of Christ is at hand—and thou art a herald of the Kingdom.

Strive as I would to ignore these mysterious premonitions, notwithstanding the many extraordinary manifestations which were being almost daily vouchsafed to me, I failed to realize, except in a very inadequate measure, the significance of the peculiar mission for which I was being trained and of which I had received hints, more or less obscurely, even as far back as the year 1900.

All this came upon me quite unsought—so far as I was personally concerned, never in my life had I sought prominence or notoriety—for, being a typical child of Virgo, I had shunned rather than courted publicity of any kind.

Events, which have transpired within the past few weeks, have confirmed beyond the shadow of a doubt the truth of those things which have from time to time been revealed to me directly by the Spirit, and indirectly thru Seers and Prophets of the Most High.

As to why I should have been chosen for such a work, I cannot say; except it be that God in his wisdom, all thru the ages, "has chosen the weak and foolish things, yea the things that *are not*, to bring to naught the things that are," for the foolishness of God is wiser than the wisdom of this Age.

More as to myself I need not say, nor should I have said even this much, did I not believe that the narration of these few unadorned facts may perhaps be of some help to the reader.

THE following is a faithful and accurate account of certain phenomena which have come under my observation during a period extending from December, 1898, to April, 1911, and which during the last three years have developed features so unusual that I feel it my duty to give them publicity.

It has not been without due thought, and a certain reluctance, that I have finally decided to give an account of this phenomena; a fact that will be fully appreciated by those who have been called upon to declare certain seemingly incredible truths to an unbelieving and materialistic world.

The significant fact that our solar system has now entered the progressive, revolutionary, liberty-giving sign of Aquarius, where it has not been for the last 26,000 years (nearly), and also that the powerful planet Uranus has entered his own house (Aquarius), would seem amply to justify the belief that significant and momentous changes on all planes of life's processes and manifestations, are imminent.

A general feeling of expectancy, much the same as obtained just previously to the birth of our Savior, must surely be evident to all observers of the signs of the times; and it does not seem to be asking too much to invite all who are interested in spiritual things, seriously to consider the following unadorned narration of actual occurrences.

It seems incredible that the manifestations about to be related should have been given for the gratification of one individual; neither is it reasonable to suppose that such a tremendous out-put of energy as must have been involved in the production of phenomena on such a gigantic scale should have been expended with no *important* object in view. We are led, therefore, to ask the questions, Are these phenomena of world-wide significance?

and if they are, What do they portend? One very interesting fact will be noted in the following narration, and that is, the very gradual development of the phenomena, commencing with what seemed to be a mere speck of light in the heavens, and culminating in such startling, in such awe-inspiring, and at times, in almost terrifying, manifestations; which, had they come at the earlier stages of those experiences, would possibly have unbalanced the mind, unfitting it for being an intelligent medium for the communication, in a clear and coherent manner, of these truths to the world.

Altho thirteen years have now elapsed since these manifestations took place, yet each separate phenomenon here related is as clear before my vision to-day as when it first came. I would call attention to the fact that all the phenomena here related have taken place on the objective plane; where any exception to this rule is made, it will be stated.

Knowing what I do of the great cloud of witnesses by which we are encompassed, and also realizing the fact that there is nothing hidden that shall not be revealed, I would not dare wilfully to misrepresent or to exaggerate the facts.

Shortly after my arrival in the United States in the summer of 1898 a great desire to know something of the *hidden* forces of nature, led me to devote much thought and energy in that direction, altho at that time I had no idea that any manifestations—at least of an extraordinary nature—would be given to me.

Without knowing why, I found myself continually peering into the heavens, with a vague feeling that there was something there for me to see—but *what*, I could not even guess. One day while thus gazing, my attention was directed to what appeared to be a pendulum swinging to and fro in mid-heaven; this continued for several months. For nearly a year nothing further developed, and I began to lose interest in what I had seen. One day while looking up into the heavens, I was surprised to see the shadowy form (quite distinct in outline, however), of what seemed to be the figure of a man on horseback; he was riding among the clouds, and would frequently dismount, leave his horse for a while, then remount and ride round and round again, the horse all the while curvetting and prancing as if in high spirits; it was impossible for me, however, to discern the real nature of the being,

whoever or whatever he was. A friend, who was with me at the time, had a clearer vision of the figure, and told that it was an Oriental on horseback. After drawing his attention to the object moving in the sky, I asked him what he saw, not giving him any hint, however, of what I took it to be. After a short pause, he replied, with a smile: "Can't you see? It is an Oriental on horseback." This reply was, of course, a convincing confirmation of my own impression.

A few days after this vision, I saw a most beautiful, golden-yellow cloud form in mid-heaven, and right in the centre of the cloud was a figure of the Oriental on horseback, shining with a white refulgence equal, if not superior in brilliancy, to the shining of the sun at mid-day. Since that time the same golden cloud has appeared to me many times, with the white horse and its rider, and I found that this strange and radiant being, whoever he was, and whatever his mission might be, was continually with me, riding either before me, alongside, or else in the sky in plain view; when up in the air he was continually beckoning to me, as if inviting me to accompany him. About this same time I used continually to see in broad daylight myriads of beings in the heavens, tier above tier, as far as the eye could reach, in fact, the whole atmosphere seemed to be teeming with them; some of them would be walking about; others standing in groups, evidently in conversation. Several times what seemed to be Hindoos came and prostrated themselves before a certain being who appeared to be a leader or master, and after receiving instructions, would rise up, salute, and walk away as if on some important business.

These appearances continued manifesting daily for several months, and during the same period I continually heard choruses of male voices singing and chanting. For several consecutive weeks they sang daily the "Ninety and Nine," and "We'll gather the wanderers home," in very quick time, almost quick enough for lively dance music; in fact, I had the impression that they were actually dancing as well as singing, and the impression left on my mind was very peculiar. The feeling I experienced was as if they were celebrating the return of a prodigal to the Father's house. Could this have been prophetic of the return of this dark, wandering planet earth to the God-consciousness, the return of the Prodigal to the Father's Home of Love, in the Aquarian cycle into which our solar system has now entered?

Frequently, in addition to the singing just described, and which seemed to be heard by the physical, rather than by the spiritual ear, I would hear several kinds of instrumental music, generally of a joyous and triumphant nature. At the approach of dusk I would see this horseman so distinctly, walking along the road in front of me, or riding round and round me, that it was very difficult to tell whether it was a being of flesh and blood or not.

The next important development occurred in 1899. One evening while returning from the country in company with some friends, as I lifted my eyes skyward, I saw my mounted friend—no longer indistinct or shadowy, but standing out clearly and beautifully against the cloudless, blue sky. Such a vision it was never my fortune to behold before, and it remained for a sufficient length of time to enable me to note every detail of face, form and dress, *et cetera*, as also the Arab steed on which he rode.

Altho this manifestation was given about thirteen years ago, yet so vivid was it that were I an artist, I could to-day paint his picture from memory.

I had been hoping to obtain some definite information as to the identity of my unknown companion, but was doomed to disappointment, and I was foolish enough to allow this silence on his part to displease me, and permitted hard thoughts and unbelief to enter my heart. However, my attitude toward him did not seem to affect in any degree the attitude of my friend and guide (for such I did in a very real sense afterward on several occasions prove him to be), for his visible presence was continually with me, more perceptibly, however, in the gloaming. At the approach of dusk I would see him so distinctly that it was quite difficult to tell whether it was a horseman of flesh and blood, or a spiritual being; the nearer he approached me, however, the less distinct the figure became, and when quite close I could see only a very indistinct outline. He appeared to be a man in the prime of life, tall, lithe, well-built, of handsome features, well-formed, strong nose, jet-black hair, beard and mustache. What most impressed me, however, was the kindly, sympathetic look in his piercing, dark eyes. As he sat on his steed, straight as a dart, he presented to me three-quarter face, and his look spoke volumes to my soul; his lips were parted in a half-smile, as if speaking some message

of encouragement. His apparel was gorgeous in all the splendor of oriental color, and the trappings of his steed were correspondingly bizarre. As soon as I could find my tongue, I called the attention of my companions to the sight, but it was too late—he had vanished as suddenly as he had come. This was the first and only time that I have ever seen him perfectly. Since that time the form has not been distinct, but just as real as ever.

From 1899 to 1908 the objective phenomena presented no new features, and I began to be rather discouraged, in fact, discontented, on this account, and what added to my dissatisfaction was the fact that no explanation was forthcoming as to the meaning of the occurrences.

The next important and radical development was in the spring of 1908, when I continually saw this mounted figure in the heavens very clearly, beckoning with the finger in a north-easterly direction. This appearance was visible both by day and night, but I was at a loss to know what the meaning was. During this same period I saw a very large cross suspended in mid-air with what seemed to be a human figure upon it, and several other beings around it; many faces would show themselves among the branches of the trees near by; they were all strong and of an oriental type.

One evening during this same period, on looking up to the heavens without any definite thought, I saw in the blue, azure sky (it was a beautiful, clear, starry night) what seemed to be living pictures in natural colors of the principal scenes in the life of Christ, from the entry into Jerusalem to the Ascension, in historical sequence. They were very vivid, and the detail perfect.

By this time it had been firmly imprest upon me that I had to go to Chicago, and accordingly started for that place on the 22nd of April. A few days after my arrival, while sitting by the Lake front in the evening, engaged in watching the movements of some of my Oriental friends in the sky, I seemed to look right into the lower heavens. Never before had I seen the figures so startlingly real, and it was almost impossible to realize that the apparently solid ground on which these beings walked—for they walked just as we walk, no floating or gliding movements—was not as solid as *terra firma*; nor did they move about idly or aimlessly, but rather as if engaged on some definite and important business. The shadowy effect was not present in any degree, and they seemed like ordinary

beings of earth, or at least like corporeal entities. While thus interested in observing the movements of these aerial beings, I saw something which had the appearance of a pillar of cloud of a deep purple color, come swiftly and with a bird-like motion from the sky, and alight on the grass a few feet away from me. Altho I was unable to see thru this pillar of cloud, yet I was very conscious of a presence within it. I felt, however, that it was not the oriental guide, to whom I have already referred, as the influence coming from it was quite different. The same manifestation came to me a few nights after this in my own room. As I was about to rise up and go home, a great flash of beautiful green light, something of the nature of lightning, yet in some respects quite different, illuminated the sky where the manifestations had been taking place. At the time I did not fully realize that I had witnessed an actual spiritual manifestation with my physical senses, altho I did realize that it was not an ordinary flash of lightning that I had witnessed. The manner of its coming was quite different from ordinary lightning, and the effect left upon my mind was peculiar. There was just one flash at that time, and I went home pondering deeply over what I had seen, and determined to keep the matter to myself and wait for further developments.

From that time on I began to have some rather unusual subjective experiences, being consciously out of the body several times; but there was no repetition of the objective phenomena for nearly a year, at least nothing very startling.

It was not until the latter part of 1909 that I again began to see the remarkable phenomena in the heavens, mostly in the eastern horizon. Sometimes the flashes would illuminate the buildings on the opposite side of the street, where I had my room; at other times the great flashes would illuminate vast masses of clouds, so that it seemed as if the heavens were literally ablaze. Sometimes they would come in the form of searchlights such as are used on board ship, and give three distinct flashes as if trying to signal; in fact the manner of manifestation was so varied that it would be practically impossible for me to describe them all. On many occasions the light extended over nearly the whole visible heavens, and again it would appear like a ball of liquid electricity, for that is the only way I can describe its peculiar appear-

ance. I now began to feel that there must be some meaning associated with such unusual sights, and frequently felt a very strong desire to speak of the matter to others, but did not do so. Early in December, 1909, while sitting in my room with some friends, engaged in conversation, a vivid flash of the same green light filled the room where we were sitting. Another evening, just a day or two after the occurrence just related, while standing close to the window talking to a friend, a vivid sheet of light came into the room. My friend remarked, "What a strange time for lightning!" There was just one flash, no thunder, no storm, in fact, none of the accompaniments of ordinary lightning were present.

The next important stage in the gradual and frequently interrupted development of these manifestations occurred after the last-described incident. One night early in December, I had a somewhat remarkable experience. I found myself out of the body, out in the open air, looking up into the sky. Suddenly I saw appear in the heavens a bright star, which travelled rapidly down and alighted on the top of some high mountains, suddenly assuming the form of the horseman to which I have often previously referred. Later on that same evening I awoke with a strong impression that something was about to happen, and, sitting up, I awaited developments. The window of my room looked out on the veranda of a row of houses, and as I looked I was surprised to see the whole length of the veranda lit up with a beautiful subdued white light, which illuminated the vicinity for hundreds of yards around. Altho I could not distinctly see any figures, I felt impressed that the light which I saw, emanated from a body of horsemen riding along the veranda at a good, smart pace. The appearance of the light was not exactly the same as that which I had seen hitherto, in respect to its mode of motion; it was not a flash, but an appearance that might be expected to be seen proceeding from a company of spiritual beings. This manifestation continued for quite a while.

Pondering what the meaning of such a sight might be, and perplexed as to its significance, I saw what seemed to be a star, rising above the roof of one of the houses where I had seen the light; this star, or whatever it might be, rose slowly and steadily, moving in an easterly direction, and then remained in that position. I can best compare it with the appearance of the planet Jupiter, or

Venus, but its peculiar movement and position conclusively precluded the idea of its being either an ordinary planet or a star.

I watched with intense interest the unusual and sublime sight, and very soon saw several groups of brilliant stars forming into groups, which slowly resolved themselves into the figure of a being drest in flowing garments, the several little groups of stars already described forming the outline of head, arms, girdle, and feet. Gradually the whole figure became one mass of stars, and soon they stood out distinctly before me—a life-sized figure in oriental garb, with arms uplifted and outstretched as if in the act of blessing. He stood thus for quite a long time, and I am fully convinced that this was not a clairvoyant vision. I felt that it was a spiritual body as it appeared to my bodily eyes. What happened afterwards confirmed me in this belief; for, as he stood there, the whole heavens became filled with the same strange lightnings that I had seen previously. At the same time that the flashes were illuminating the heavens, myriads of what seemed to be moving stars filled the whole expanse of the visible heavens, quite unlike, however, in their motion, to that seen in meteoric showers. I was strongly impressed that these were multitudes of celestial beings moving about. I watched this wonderful, sublime pageant for over an hour; it then disappeared, and nothing remained but the consciousness that I had witnessed some unusual manifestation of spiritual power.

The following evening about nine o'clock, while sitting at my window wondering what the significance might be of the strange sights of the previous evening, I suddenly heard a great chorus of strong, male voices, singing in the sky. I am persuaded that this was not clairaudiently heard (at least as we generally understand clairaudience), as the sounds came from the open expanse of the firmament. As the hymns and anthems that they sang were for the most part familiar to me, I was able to follow them. The first hymn that they sang was, "All hail the power of Jesus' name!" followed by such hymns as "Hark! the herald angels sing!", "Come ye to Bethlehem!" *et cetera*; and what struck me so much was that all the hymns and anthems were about Jesus. Now this to me is the more remarkable because I had for some time almost given up my old belief regarding Jesus as revealed in the Scriptures, and had even come at times to have

serious doubts as to whether such a being had ever existed. The singing lasted about an hour, and as the spiritual company brought their visit to a close, they sang 'God be with you till we meet again,' their voices gradually dying away in a whisper, until not a sound was audible.

The same thing occurred the next night and every succeeding night up to Christmas, after which it suddenly ceased. The only thing I can compare it to, is the account we have of the multitude of the heavenly host singing and praising God.

From that time on the manifestations became much more frequent, and since April, 1910, were of almost nightly occurrence. At times they would come when I was least thinking about them; again it would be in answer to an earnest desire. I had by this time learned to recognize the same being who had first appeared to me as the one who brought these strange phenomena, or at least thru whom they evidently came, for he invariably appeared a second or two before the manifestation itself, and always was at the spot where the light was most vivid.

During 1910 I was disappointed but once in receiving a definite and immediate answer in response to a request for a signal from my unknown but ever-present companion. To the best of my recollection, on no occasion had I to wait more than a minute or two, generally only a few seconds, before the signal was given. At times the phenomena would come in the form of shafts of light, extending from the horizon to mid-heaven; at others it would appear like a gigantic arc light; frequently great sheets of flame would illuminate the whole face of the sky. On a few occasions during the year 1910, the light had the appearance of fire, similar to what is seen at great conflagrations. On such occasions the light would not flash, but would slowly flare up, occupying, on several occasions, nearly the whole extent of the visible sky. Generally it would flare up several times; sometimes just one single flare.

A very remarkable manifestation occurred in October, of 1910, but I will reserve this till the end of my article, as it is to my mind one of the most remarkable of all.

I will now describe one more incident in the series of strange happenings. It was the day before Christmas, and I was sitting reading in my place in the outskirts of Chicago, where I had gone to spend a few weeks. It was a bleak, cloudy day, and just before noon, on hap-

pening to look out of the window, I noticed that the snow on the fields, and as far as the eye could reach on the prairie, was suffused with a beautiful roseate hue, and not only so, but the dull heavens had become one mass of rose-colored clouds. I gazed on this scene spread out before me, for probably nearly half an hour; then the dull grey of the sky and the glistening fields of snow assumed their normal appearance.

That same evening a yet more striking manifestation came to me. I had been studying the prophecies for some time previously, with reference to the second coming of Christ, and just then had definitely asked if the manifestations that I had seen had been given in confirmation of the truth of those prophecies, that it might be shown to me. I had hardly asked the question, when, looking out of the window, I saw the whole surface of the earth, extending more than a mile in one direction, lighted up by the same kind of light that I had seen for so many years. In this present instance, the light was blazing steadily on the surface of the ground, just as if many great searchlights had been turned upon it and steadily held there. Something then impressed me to go to the door and look out; there on the eastern sky I saw what appeared like a terrific conflagration, and which occupied, roughly speaking, a space equal to about one-tenth of the whole eastern sky. It was a steady blaze of light, and behind this fiery mass of clouds was the electrical effect already described, not flashing, however, but shining steadily as if from some celestial searchlight projected by angelic hosts. I then saw that this was the origin of the illumination of the fields just described.

Late in October, 1910, about 9 o'clock at night, I earnestly asked that my unknown friend might give me some signal of his presence. No sooner had I uttered the wish than a vivid flash appeared in the sky exactly opposite my window, and immediately on top of it a terrific crash of thunder. Then broke loose the power of the elements, and we had one of the most severe thunder and lightning storms of the season. I was compelled to associate this outburst of the elements with my mysterious friend on horseback, from the fact that at whatever point he appeared in that storm-centre, there the lightning would break forth in greater vividness. There were also other beings with him, riding on the storm clouds, and as in his case, the flashes were associated with these

horsemen. I watched this sublime and awe-inspiring spectacle for hours.

I will now briefly relate what occurred in the presence of friends whom I had invited one evening to witness the manifestations. This was in August, 1910. After waiting for a very short space of time looking out at the window, I saw my mounted friend come as usual, and then give this signal, a great sheet of flame, which sent out shafts of light in all directions. I was impressed that there were other beings there, altho I did not see them. Madame H. (of Chicago) clasped her hands and her breast as she exclaimed with a startled look, "Oh, that is terrible!" On my enquiring what it was that she had seen, she replied that an angel had come in the cloud, carrying a naked sword in his hand, and also that across the cloud was written in blazing letters, "Galilee."

I have no comments to make on this narration, except it be to add that these phenomena seem conclusively to point to the fact that the "coming of the Lord" is near at hand. My object in writing this is that it may reach those who are looking for that event, and be the means of strengthening their faith and of giving them an understanding. I may add that towards the latter part of 1910, the manifestations were on such a stupendous scale as to call forth inquiries from the general public; and my attention was called to the fact by a friend, to whom I had been relating some of the phenomena above described, and who told me that she had noticed references to the strange sights, in the "Daily Tribune" of Chicago, in which paper several letters had appeared, the writers requesting the editor to make known, if possible, thru the columns of that paper, what the cause of the strange phenomena might be.

No explanation, however, was forthcoming; the astronomers could offer no solution of the appearances.

I held my peace, knowing full well what reception the truth would have met with then.

ENDLESS LIFE

BY ENOCH PENN

THE PURPOSE OF CHRIST'S RESURRECTION

WE have believed that the sufferings and death of Jesus on the cross were an offering to God, an acceptable vicarious atonement. But the statement, "If Christ be not risen, your faith is vain; YE ARE YET IN YOUR SINS," is not only a clear acknowledgment that his sufferings and death were all in vain if he did not rise, but it is also a most emphatic denial that his death was a vicarious atonement. For if, even tho he died, "we are yet in our sins" unless he arose, where then is the atoning virtue of his death? If his death was an atonement for sin, how could his failure to rise nullify his sacrifice?

The writer of Hebrews plainly declares the object to be attained by the death of Christ. Concerning his death he declared, "that thru death he might destroy him that had the power of death." Or according to Wilson's Emphatic Diaglott, "In order that by means of his death, he might vanquish [make powerless] him possessing the power of death." Mark, the writer of Hebrews did not say, that thru his death he might atone for sin, nor did he say, that thru his death he might satisfy divine justice, but "that thru death he might make powerless him that had the power of death;" this, then, was the purpose of his death and resurrection.

The Apostle Peter gives preeminence to the virtue of the resurrection, in these words, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD" (I Pet. i. 3). Thus we perceive that our hope

of attaining eternal life rests not in the death of Christ, but in his resurrection.

Jesus said, "I lay down my life, that I might take it again;" that is, I die that I may come to life again. He did not say, I lay down my life that I might atone for your sins. He had said, "The works that I do, bear witness of me" (John v. 36), "Believe me for the very works' sake" (John xiv. 11), "Believe the works" (John x. 38). These statements declare that he proved his teachings by his works. In other words he proved his teachings by doing before their eyes the things which he taught. He did not ask any one to believe what he said, only as he proved it by what he did before them. The teachings of Jesus were that man need not die, as expressed in the statement, "If a man keep my saying, he shall never see death." Since his works were to prove his teachings, by what method could he prove the possibility of living forever? We can perceive no method by which Jesus could prove his power over death save, first, by raising the dead; and second, by raising himself from the dead.

Had the purpose of his death been a vicarious atonement, his death would seem to be all-sufficient. We could conceive of no *necessity* for his resurrection, however desirable. But, if his purpose was to prove his power over his own life, and, consequently, over death, then we can easily see that failure to rise would make his dying vain, and our faith in his teaching, that man need not die, also vain.

It is very evident in laying down his life that he might come to life again, it was done that he might conquer death before the eyes of men to justify their faith in his teachings; viz., that they could do the same.

When Jesus declared, "Therefore doth my Father love me, because I lay down my life, that I might take it

again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John x. 17, 18), he announced his absolute control over his own life. He defied death in all its forms. By laying down his life and taking it again, he proved his power. And his statement, "Greater things than these shall ye do," declare that his power over death may be our power, that he who follows the teachings shall obtain that power over his own life, and, with the Psalmist, he may exclaim, "I shall not die." Thus we may become "more than conquerors [of death] thru him who hath loved us."

This is as much as to say that there was no virtue in the death of Christ, in and of itself. The virtue was in his rising from the dead. And the virtue in his rising was that it proved that man can overcome the power of death. It was in his rising, then, that he proved our possible redemption from death. Therefore we say, the virtue was not in his death, but in his resurrection.

Some would offer the objection that there is no evidence in all nature that endless life is a possibility, since all living things die. Was it not for this very reason that it was necessary that some one who knew the possibility of man's attaining endless life, should come among men and prove it to them? For Jesus to teach the possibility of an endless life, would have been fruitless if he had not given absolute proof of it by his rising from the dead. It is only by considering the matter from this viewpoint that we can understand why it was written "If Christ be not risen, your faith is vain; ye are yet in your sins."

"The last enemy to be destroyed is death." But the Christian world does not believe that death can be overcome. But Christ hath died, "yea, rather, is risen again." "He arose for our justification;" his resurrection gives us ground for our faith that man can overcome death, and live forever.

IS IMMORTALITY DESIRABLE?

THE question has been asked, "Is immortality desirable?" If we ask a little child, Would you like to keep on living always? The child will answer, "Yes." Why will the answer invariably be "yes"? Because the child is not exacting in its requirements for a satisfactory condition of living. If a child has parents to care for it, a comfortable home, a warm bed, enough to eat, and companions with whom to play, the requirements for a satisfactory life are fully met. However, as maturity approaches, tastes, faculties and powers develop, and one becomes more exacting in his requirements for satisfactory conditions of living.

With the enlarging of the mind, and the increase of knowledge, and the developing of tastes and of traits of character, radical changes of social, domestic, and industrial conditions are demanded. Frequently we find those who feel that the social conditions of the world might be much more satisfactorily arranged if men would work together in mutual helpfulness toward that end. Because of increased development, a broader and more comprehensive grasp of the things concerning their welfare, the laboring classes are no longer willing to be like "dumb, driven cattle." According to their own peculiar bent is their ideal for the betterment of the social conditions.

A kind, intelligent parent certainly desires more than anything else that each one of his children shall be happy in his environment, and that each child shall so deport himself that every other member of the family shall be the happier for his presence. It requires but a little consideration of the matter to perceive that this is a vitally essential condition, if the parents are to have joy and satisfaction in their family.

Can we think that the Creator is less wise than a man? Can we think that the Creator would grant perpetual existence to any save to those who by virtue of their very nature, their desires, their ambitions, their efforts, are a blessing to their fellows? Our very social system answers this question. We have laws limiting the actions of our citizens. The aim of these restrictive laws is that the evilly-inclined shall not be permitted to be a menace to the general welfare. If one works harm to his fellows beyond certain limitations, his liberty, and even his life, is taken away for the common good.

It is very evident that in the wisdom of the Creator the possibility of the attainment of an endless life is restricted wholly to those who by their very nature are a blessing and not a menace to their fellows.

It is generally recognized in this day, because of our peculiar social conditions, that it is not practical to live up to those teachings of the Christ that bear upon our social life. Men realize the truth of the statement of the prophet, "He that departeth from evil maketh himself a prey." "I send you as sheep among wolves," said the Master to his apostles. This means that he who would live a life of perfect harmlessness and innocence, finds no place to-day among his fellows. Those who would live such a life will find it necessary to gather together and build a new social system where absolute righteousness, unselfishness and loving-kindness shall be the law.

We read concerning the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" As men develop toward angelhood, they approach the realm where life must be one continual service to their fellows.

Certainly no life is worth living except amid congenial environments; this is true, we believe, of all, from the lowest to the highest. As humanity rises out of its child-

hood stage, wherein its requirements of satisfactory living are few and easily met, to the maturer stages where the requirements are more exacting, it becomes necessary that men arrange and rearrange their environments, step by step, to keep pace with the requirements of their unfolding nature. When the moral nature of a man fully awakens, he can no more be contented in the present normal moral atmosphere of the people than can any other creature when compelled to exist in entirely uncongenial surroundings. As the Pilgrim Fathers fled from the oppression of religious intolerance to a land of religious freedom, even so will it be necessary for souls of mature moral nature to leave the old conditions of life and gather together to establish those conditions of a higher moral state that their development demands.

Because life can never be wholly satisfactory unless amid congenial environments, and because man is continually developing, and outgrowing his environments, endless life can be desirable only on condition that his environments can be continually improved to keep pace with his developing nature.

That these conditions exist, we believe, for we remember the statement of Holy Writ: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

ETERNITY'S HARPS

BY ELAINE MAX' COULSON.

"THOU hearest the sound thereof."—John iii. 8.

"Are they not *ministering spirits*?"—Heb. i. 14.

"The voice of harpers, harping with their harps."—Rev. xiv. 2.

"MANY and great are the legends of old, what wondrous truths their pages unfold,
Like the lightning's flash in the midnight sky, or the quiet gaze of a watching eye.
So they steal around, these fays of song, and breathe o'er the souls that have slumbered long.
I remember one with great beauty fraught, true and great was the lesson it taught—
Methinks it is one of the legends grand that Germany hides in her sybil hand.
Whoever may claim it, I love it well; let thine own soul find its answering spell:
Old was the castle, two mighty towers stood firm and apart like remembered hours,
Between was a lyre for the Wind-God to play in his revels by night and roamings by day;
One ear ever listened—but all in vain. Was the monarch piqued, that he did not deign
To lean o'er his harp, or strike the strings with the circlet of power the master-hand flings?
Hark! now at his laughter, mocking and shrill, says he, "Only wait for my time and my will."
The sprites of the summer, the soft-fingered breeze, ask in vain for vibration from harps such as these;
They are children of majesty, sons of the gale; they pour forth the music that turns the cheek pale.
Ye know it, ye know it, ye children of earth—the melody's sweetest when greatest the dearth.
Hath not ever the harp a celestial tone when the chords of the soul are most stricken and lone?
Listen! this midnight beneath the high towers, when the still of the evening hath lulled the sweet flowers,
And the Storm-Angel flappeth his ebony wings—watch for the fingers that sweep o'er the strings.
List, as they pour forth their music sublime—
Eternity's Harps are vibrating thru Time."

THE REASON MAN BECOMES A FABRICATOR

BY ELI

IN the past many have accepted the Esoteric teachings as being very instructive and full of truth, but they do not seem to be able to get the will to live up to the teachings; for that reason the enemy within them gets them to despise and defame the instrument thru whom these teachings come. Such persons are at a great disadvantage. They forget that truth can come only from God. Whether we are able to live the truths taught in the Esoteric teachings, is a question which we ourselves must answer.

The reason persons distrust and doubt the actions of the instrument thru whom the word of God comes, is that they can see only the physical, external man, and have not arrived at the point where they can discern the divine goodness in him.

We have sufficient evidence within ourselves to know that generation can never be conquered without the aid of the Holy Spirit. Consequently if a man has the dominion over the creative forces within himself, he must necessarily be in possession of the Spirit of God, and therefore cannot wilfully wrong another. It is no concern of ours how another treats his body, or what his external acts may be, so long as we know that he is giving testimony of the truth, at the expense of his own pleasures or desires, and reveals the will of God faithfully and plainly. We know from experience that God has given such a soul to the world for a witness and teacher to declare his purpose concerning the destiny of man.

It is only natural that the animal, sensual nature in

man should strive against that which is good and pure. But it does not matter how much the sensual nature wars against the Holy Spirit, it must, sooner or later, be brought under subjection. Man may hear, and at times be sufficiently wide awake to be led by, the Holy Spirit; but because of his infirmities, he may not at all times be able to follow out his higher nature—hence there is imperfection. For if all things were overcome, man would have nothing to reach out for. But we know from our own experience that when the struggle between the animal and the spiritual becomes the greatest, we silently accept every word of vital importance.

But those who have not received the Holy Spirit, and whose excessive pride, or high opinion of self, mingled with contempt for others, debars them from receiving it, are always deceived in their judgment. Such persons are often secretly looking at the faults of another and condemning him as "a wine-bibber and a glutton," and upon the slightest evidence, imagine evil of him. The demons in these evilly-disposed persons, cannot help but feel aggrieved and vexed when they find the Son of God prospering and progressing.

But why are these persons so anxious to stain the character of another, and to bear false witness? Is it not because in the past their plans have been crossed, or their self-importance hurt? These persons have no better employment than to think up unbecoming expressions. The thought never enters their mind, that they, by their haughty state of mind, are creating a division between their own soul and the soul of a child of God, which will sooner or later plunge them deeper and deeper into animal creation, and extinction of mind.

Oh, that God may "Set a watch before my mouth; keep the door of my lips"! (Psa. cxli. 3.) Oh, why do we not understand that God, thru His infinite wisdom,

knows the accuser's heart, and will condemn him by his own acts? Think over the words of Paul (Heb. x. 29-31): "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood [life] of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

For we know him that hath said, "Vengeance *belongeth* unto me; I will recompense, saith YAHVEH." And again, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

The Lord will plead the cause of the righteous; those who fight against the righteous, God will fight against them. Those who devise his hurt will be put to shame, turned back, and brought to confusion; their way will indeed be dark and slippery, for the Son of God shall be delivered from him who spoileth His name; from him who rewards evil for good; from him whom he befriended as a brother; from him whom he mourned over for the weakness of his nature which led him to devise deceitfully against him.

If a man has the spirit of God, he will be sure to be in harmony with those who partake of the same Spirit; and he will be of the same mind and enjoy having all things in common, therefore there can be no room for suspicion and evil imaginations.

There can be no profitable or suitable conversation with those who are ignorant of God's displeasure, when justly deserved for discrediting one who is a delight to God. Friendship consists in doing good and receiving good, both in word and deed.

We look forward to the time when man's lips shall be "like lillies, dropping sweet-smelling myrrh;" when his mouth will be "most sweet; yea, he is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem" (Cant. v. 13, 16).

Content and happy is he whose cautious feet avoid another's path, who walks in his own path with God, unob-servant of others' failings, for he will surely succeed.

Let our Father be magnified who hath pleasure in the prosperity of those who do his will.

THE SUBSTANCE OF THE UNIVERSE

BY EZRA

IN searching thruout the phenomena of nature for a fundamental principle that would unravel the apparent mystery of life and its diversity, one is gradually led to see that all life has common bases of similarity, and that tho it be differentiated into myriad forms, the primal or life principle or purpose must finally be identical thru all, and that that purpose must necessarily attain to its culmi-nant effect in the highest organic expression of creation—man.

The bases of similarity may be said to be the natural instincts of self-preservation, self-propagation, and protec-tion of offspring; and from these is deduced the existence of the higher principle or purpose concurrent with those instincts and making them reasonable, necessary, and pos-sible, namely, the guiding and overruling intelligence and purpose of the Creative Mind. Therefore, we rightly infer that the animative principle of all life is the Creative Mind—the substance of the universe—YAHVEH, the God of the universe; for "The earth is the Lord's and the fulness thereof" (Psa. xxiv. 1), and "The world is mine, and the fulness thereof" (Psa. l. 12).

We read in the beginning of John's Gospel: "All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. . . . That was the true light that

lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." The world consciousness is foreign in desire, intent, and expression to the God consciousness; consequently it lacks both the comprehensiveness of view from the reasoning mind, and the apprehensiveness of the intuitional mind, that would enable it to cognize truth.

In the epistle to the Hebrews, chapter xi, Paul gives us an exposition of the fundamental faith of the true Christian. "Thru faith we understand that the worlds were framed by the *word* [thought-substance] of God, so that things that are seen were not made of things which do appear." Hence the practical faith of the consistent Christian, and one of the basic principles of regeneration, is that he may take of the Substance of YAHVEH, the God and Creator of the universe, inbreathe it, purify and elevate his life, and thus unite his consciousness to the world of Cause. "Whosoever will, let him take of the water of life freely" (Rev. xxii. 17).

Paul reproves those who, knowing God and his truth, hold the truth in contempt, or turn away from it; and shows how in that time God gave them up to the lusts of their darkened hearts and imaginations (Rom. i. 21); and also proves the unbelieving to be without excuse, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 20).

Our Master said, "This is the will of him that sent me, that every one that seeth the Son [every one who has the spiritual discernment to recognize the Son of God], and believeth on him [believes in his *real* power and truth of *being*], may have everlasting life" (John vi. 40).

IMMORTALITY OF THE BODY

BY H. E. BUTLER

BUT now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ, the firstfruits; then they that are Christ's at his coming. . . . The last enemy that shall be abolished is death."—I Cor. xv. 20-26.

THE word "death," used thruout the Scriptures, has been so juggled with by the theologians that no one really knows what is meant by that word. Strange as it may seem, the majority of people are blinded as if their eyes were bandaged. Paul in the quotation cited says, "As in Adam all die, so also in Christ shall all be made alive."

The first question that should arise in the mind is, How have all died in Adam? Very few indeed there are who will say of the sons of Adam that when they die they are annihilated; all admit that there is a soul in man that is immortal; that it cannot die. Then what was it that died in Adam? Theologians concoct a story that the death is the soul's being separated from God, and they concoct many other fallacies relative to that thought. The majority of the ecclesiastics hold, so far as they are logical in their conclusions, that the word "death" means a separation from God, an exclusion from heaven. Let me ask such, Was Jesus excluded from heaven when he died?

Then again, think you that all the prophets and sages and seers when they died were excluded from heaven?

To ask these questions is to make manifest the fallacy of the theological dogmas. Wherever death is mentioned

in the Scriptures it has but one meaning, that is, the death of the body. You may quote, "The soul that sinneth, it shall die" (Ezek. xviii. 4). Here again the word "soul" has been misinterpreted and the meaning misdirected. Men are called "souls" in I Chron. v. 21, (marginal reading); we read there that in battle they took away of the souls of men a hundred-thousand captives. (See also Joshua x. 28, 30, 32; xi. 11; Acts xxvii. 37). The references thruout the Scriptures are very numerous where the organism of a living man is called a soul, so it is very evident that there is no truth in the idea that when the Scriptures speak of a soul that the spiritual part of man is meant. In fact there are very few places from Genesis to Revelation where such is the case, if indeed there are any.

In Paul's declaration, "As in Adam all die, so also in Christ shall all be made alive [immortal]," there is no indefiniteness in the meaning of those words, for he says further on in his argument, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). It is generally accepted that this had reference to the death of the body; but as soon as we say that Christ came to save the bodies of men from death, which was entailed upon all men by Adam's transgression, then the majority are ready to contradict us.

But what did Paul mean when he said, "As in Adam all die, so also in Christ shall all be made alive"? Did he not mean that in the same way that in Adam all die (physically), so in Christ all (bodies) shall be made immortal? In Adam the bodies of men die, so in Christ the bodies of men are made to live; not that the ashes of the man after the man dies are to be gathered and a resurrection of the body take place; but, on the contrary, the body does not die, as is exprest in the words of Jesus to

Martha at the grave of Lazarus: "Whosoever liveth and believeth on me, shall never die. Believest thou this?" (John xi. 26.) Again in that great sermon given by the Lord Jesus in the vi. chapter of John's Gospel, he affirmed the same great truth—the immortality of the body; he not only affirmed it, but he brought examples right before the minds of the people. Jesus confirmed this truth, when the body of Lazarus lay before him in the tomb, by calling Lazarus forth; for previously he said plainly to his disciples, "Lazarus is dead." In his great life-sermon he said, "Your fathers did eat manna in the wilderness, AND THEY DIED. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if a man eat of this bread, he shall live forever." Here he brought a parallel that cannot reasonably be mistaken, for were not the souls or spirits of the fathers that ate manna in the wilderness immortal? He plainly said that they should not die as the fathers died, if they ate of his flesh and life.

Quotations might be brought from Genesis to Revelation, proving undoubtedly that the word "death" meant death of the physical organism, and that "life" meant the life of the physical organism, and that "immortality" meant the immortality of the physical organism.

Jesus' own death and resurrection proved his meaning, for he allowed men to kill the body and then he raised up that body from the dead, and gave every evidence required that it was the same physical body that went into the grave. Surely he did everything that the Son of God could do to prove to men that he came as the savior of the body from death; therefore he gave himself to be the pattern man, the first ripe fruit, mature man, of the creative word: "Let us make man in our image, after our likeness, and let them have dominion" (Gen i. 26).

Therefore all Christ's words, whereby, if men heard, obeyed, and lived the life he taught, taught that their bodies would never die. But you will ask, Have there been none who have lived the life he taught?—We answer, None, except it may be those who were translated. Jesus quoted the words of Isaiah (vi. 9, 10) that God had hardened their hearts, and shut their eyes that they could not see, and their ears that they could not hear, lest they should convert (change their course of life) and the Lord should heal them of the sin of Adam that they might have eternal life of the body.

The fact that Jesus approves the saying of Isaiah and quotes it in relation to the people, is an evidence, so far as the Scriptures can be an evidence, that my statement is true, that there have been none who have followed the teachings of the Christ wholly; if they had followed his teachings wholly, they would have had immortality of the body; for if God blinded their eyes to the great truth of immortality, who will open their eyes to perceive those great truths?—None but the same Spirit who blinded their eyes—the Spirit of God in the souls of men. Why have men's eyes been blinded all these centuries?—Because the development of the body and mind of the race has been imperfect up to the present time.

The work of creating man in God's image and after his likeness, Jesus said, was still going on in his day, and it will go on as long as the generation of their kind continues with men. Consequently the eternal Sabbath, the accomplishing of the divine purpose in the creation of man in His image and after His likeness, will come when men have developed high enough, have become perfect enough, to realize that the work of generation in themselves must necessarily come to an end; then with a soul-dedication to God, of all one is, has, or hopes to be, will come an illumination by the Spirit of God, which "will

destroy . . . the face of the covering cast over all the people, and the veil that is spread over all nations" (Isa. xxv. 7). God will reverse the decree, 'Shut their eyes; . . . lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed'; for when any person has overcome generation, has been able to conserve all the life generated in the body, there will spring forth in the person a new conscisusness, a consciousness so clear, so perfect and so strong, that it will remain unmoved under the storms of the physical senses.

Here is a thought of vast importance, for it is the key to eternal life, the beginning of the immortality of the body; for as long as that new and higher mind is kept active and strong, the consciousness of death is eradicated from the body; those possessing that consciousness can scarcely think of death other than as a thing of the past. While that buoyant mind quality, that immortal essence, creates thought in man, the last enemy, Death, is destroyed in him.

But none can understand these utterances as they really are, until they have lived the regenerate life by conserving all the seed generated in the body. There have been during the last fifty years, many persons who have gone before the world and declared that they had immortality, and that their bodies would never die, but they have died; and all will die until they comply with the law—the law that was made at the time of the announcement: "Let us make man in our image, after our likeness." For remember, dear reader, that the first step toward immortality is taken when the individual determines to live the REGENERATE LIFE; the second step is taken when one has succeeded sufficiently to be able intelligently to dedicate, consecrate, one's life and all one is to God, and to promise without any hesitation or fear

absolutely to be obedient to the guidance of his Spirit. When this has been done from the very depths of one's soul, then YAHVEH Elohim will send his angel as an assistant and guide to that soul, and will remove the veil of ignorance that Paul said was spread upon all faces, will remove the effects of the decree of the Almighty "to shut the eyes of the people," *et cetera*. By faithful obedience to the conditions of one's covenant with God, his angel will lead the person into the strait and narrow path, until he comes to the gate and enters in thru the gate into the eternal city. Of that city the angel said to John, "There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are past away" (Rev. xxi. 4).

The object of this, the Esoteric Movement, is to lead the minds of God's people, the first ripe fruit of the earth, into that strait and narrow path, in thru that gate into the city immortal.

Jesus said, "A house divided against itself cannot stand," and we have seen for some years that all men are divided one against another; in the business world, labor, against capital; and in the home, woman, against man; which, aside from the fact of the maturity of the mind of man, is in itself evidence that the creative work has ended in the lives of the mature souls, that generation is now ceasing, and the immortality of the body is now made possible.

Peace be with you.

EDITORIAL

THE long article published in this number of the magazine, entitled, "Visions," finds its way into this magazine for several reasons, all of which we shall not try to explain. We are not favorably disposed to visions, dreams, and symbols, because in these is the play-ground of dark and deceptive spirits. If those dark influences, which the Lord Jesus called devils, can get a person to give credence to one's dreams and visions, they can lead the person astray to almost any extent. But at the same time we know that the Holy Spirit oftentimes speaks thru the souls of men in dreams and visions, as set forth in the announcement in Numbers (xii. 6, 7, 8):

"And he [God] said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses"? Again we read, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7).

Our experience for the last forty years has verified the truth of these declarations; but we have never kept account of the date of such revelations; but it was about the time of the beginning of Lia Phail's visions that it was told me that the Lord Jesus had come to earth in a special manner. In the past he said, "I am with you alway, even unto the end of the world" (Matt. xxviii. 20); but this special coming which has been looked for and talked about by thousands of people for many years, is referred to in the following passages:

"And then shall appear the sign of the Son of man in

heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory" (Matt. xxiv. 30); "And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my spirit; and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath" (Joel ii. 28, 29, 30); "Then cometh the end, when he shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power, for he must reign, till he hath put all his enemies under his feet" (I Cor. xv. 24, 25).

We firmly believe that Christ did come about this time to put down all rule and all authority, and to judge the world in righteousness, and as said in the Revelation, "to destroy them that corrupt [destroy]* the earth," (See Rev. xi. 17, 18). I have seen, since that period, a new force moving, in the hidden forces of nature, upon the life and thought of men. We have reason to believe that, since that time there are a great many people in Europe and in America who have had wonderful visions and dreams concerning this great advent of the Christ. While accounts of several of such revelations have come to us, yet none, until this present account, have been in a form that could be published. It would be a confirmation, if any is needed, of the fact of Christ's having come about this period, to hear from those who have had visions or dreams regarding this matter.

THIS number of the magazine begins volume xii. of "Bible Review," and volume xxvi. of "The Esoteric Se-

* Marginal reading.

ries." The Spirit of the Lord YAHVEH Elohim has been carrying forward this work these twenty-six years. At the beginning of the work I did not realize the greatness of the wisdom of the methods for attainment which have been running thru all the numbers of this magazine and thru our books. An added thought is brought out in the article entitled, "Immortality of the Body." The Lord revealed to Isaiah the Prophet, years before the coming of the Christ, that he had shut the eyes and closed the ears, of seeing, of hearing, and of understanding in all the people, lest they should see the truth and change their course, and attain immortality before the work of creation was completed. Paul speaks of it as a veil that is spread over the face of all nations; he speaks of Christ as the means by which that veil may be removed from all faces; but it has not yet been removed, and consequently the most ridiculous theological dogmas have taken form in the world. The theologians have been blind men walking in darkness—sleeping, and dreaming vagaries, and they are still in the same sleeping, dreaming state. They are not to be blamed; God by his Spirit has shut their eyes, and none can open them but the same Spirit that shut them. The Christ came teaching methods by which their eyes might be opened, by which the veil upon all faces might be removed.

When the Lord called us to this work, we, wiser than we knew, began at once to teach methods by which people's eyes might be opened and the veil removed. Now that the Lord has come to earth, we expect that many will lay hold on these methods and live them and consecrate their lives without reserve to the Lord, and will receive from him the Spirit of Truth that will remove the veil, open their eyes, and enable them to see the way to immortality; for the age of generation and death is passing away, and the age of regeneration and immortality of the body is fast coming in.

Time of Cusp Transits
Washington D. C., Nov. 1913

Body	Enters	On		
		day	h.	m.
☾	♊	2	5	0 a. m.
"	♋	4	0	36 p. m.
"	♌	6	11	53 p. m.
"	♍	9	0	53 p. m.
"	♎	12	1	7 a. m.
"	♏	14	11	14 a. m.
"	♐	16	7	8 p. m.
"	♑	19	1	7 a. m.
"	♒	21	5	31 a. m.
"	♓	23	8	20 a. m.
"	♈	25	10	3 a. m.
"	♉	27	11	45 a. m.
"	♊	29	3	4 p. m.

☼	♈	22	4	28 p. m.
♀	♍	14	7	21 a. m.
♂	♒	5	7	10 a. m.
"	♓	12	5	38 a. m.
"	♈	17	10	50 p. m.
"	♉	22	11	26 p. m.
"	♊	27	5	53 p. m.

On November 1st					
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♋	"	♑	6	36	19

BIBLE REVIEW

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No. 2

ENDLESS LIFE

BY ENOCH PENN

STEPS TOWARD IMMORTALITY

ONE came to Jesus and asked him, "What good thing shall I do, that I may have eternal life?" Jesus answered him, "If thou wilt enter into life, keep the commandments." Then he explained that he meant the Ten Commandments.

Again, Jesus said, "Enter ye in at the strait gate; for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." The Psalmist exclaims, "Thou wilt show me the path of life."

These things show us most clearly that there is a method of life which, if followed wholly, will ultimate in assured endless life. But right here we meet the unbelief of the Christian people. Because they have been taught, and believe, that they must die, and that, if faithful, they will go to heaven when they die, the question of the man and the answer of Jesus are accepted as if they were worded in this way: "What good thing must I do that I may go to heaven when I die?"—"If you would go to heaven when you die, keep the commandments." But the man did not ask this, nor anything

like it. Neither did Jesus answer him thus. The question put in plain English was, "What must I do that I may never die?" And the answer was, "If you keep the commandments, you will never die." The commandments are the laws for a perfect life; but when we read that to lust after a woman, is to commit adultery; that to hate another, is to be a murderer; to trust in material wealth, is idolatry; we perceive that those commandments are deeper, broader, and more subtile, and enter into the minutiae of life more fully than is ordinarily understood.

The statement that Jesus came "to lead many sons to glory," implies that they who follow him must reach that state where they may be called "sons of God," which state Jesus claimed to have reached. The statement, "If sons, then heirs; heirs of God and joint-heirs with Christ," and other statements of like nature, as, "Ye must be born again," show the necessity of attaining divine sonship as the first great step toward eternal life.

Adam was a son of God. (Luke iii. 38.) The first account we have of the sons of God, is the declaration that because of sex-desire they fell into generation, which displeased God, and the sentence of death was past upon them. For the sons of God, or those who have attained divine sonship, have overcome and risen above generation. Of these Jesus declared, "They neither marry, nor are given in marriage." For the purpose of marriage is to carry on the work of generation. Why do the children of this world marry? The Psalmist says, "The men of the world . . . are full of children" (Psa. xvii. 14); this is why they marry.

The manifest difference between a son of God and the children of this world, is clearly stated in I John iii. 9, 10, "He that is born of God, doth not miss the mark, for his seed remaineth in him, and he cannot miss the mark, for he is born of God. In this the children of God are mani-

fest, and the children of the devil." The mark aimed at by the Creator concerning man is Godlikeness and dominion over all nature. The first great step toward that Godlikeness and dominion is, to become a son of God. This Godlikeness and dominion were lost by some of those who had become sons of God in a past age, and were fully regained first by the man Jesus. And his whole life and teachings were an effort to lead others into that same state of divine sonship, that they as sons might be fellow-heirs.

The reason one who conserves all his reproductive substance, does not miss the mark of Godlikeness and dominion aimed at by the Creator, is there is a law in nature that everything that lives has the power within itself to become, under proper conditions, the expression of the creative thought that is embodied in its reproductive substance.

All things were created by the word of God. Creation was brought forth by a succession of numerous words. If we examine an acorn, or other seed, we find it to be a living thing; the life it embodies is a portion of the Creator's life; in that life, or mind, is a thought; also within it is the power, under proper conditions, to manifest that thought. The thought embodied in an acorn is an oak tree, bearing acorns. We may plant one acorn or a million acorns; each one embodies the same thought, coupled with the power of the creative will to cause all the acorns to become the same thing, namely, an oak tree, bearing acorns. This is also true of all animal life. In the reproductive elements of a horse is embodied the creative thought of a horse reproducing horses, and that reproductive substance has in it the power to become the expression of that word. In the case of man it is the same. The first word embodied in the reproductive elements of man is a man generating his kind. This thought was voiced

in the words, "Be fruitful and multiply." But after this was yet another word sent into man. This word was expressed in the thought, Godlike man dominating all nature by the power of his mind and will. It is because of this second "word" entering into man and being embodied in his seed, that he is able to overcome the power of the first word, is able to refuse to "multiply." And, by refusing to multiply, and by retaining within his organism that reproductive substance which embodies a measure of God's power, he becomes the embodiment of the thought within it, namely, Godlike man having power over all creation. Because Jesus became Godlike and dominated nature by his word, it was said of him that he was the Word made flesh. For he was the manifestation of God's word concerning man.

When after many months of preparatory life, a child is born, the father says, "I have a son born to me." Though the son was living as a part of his mother, yet it is not until he passes out from the foetal condition and begins to function and be conscious in the realm where his father and elder brothers are, that he is said to be born, and the father acknowledges him as his son. This is parallel to the spiritual birth. After the reproductive substance is conserved, the faculties of the soul begin to awaken, and if there is maintained an attitude of sincere devotion to God, these awakening faculties enable the soul to sense and to know in the spirit-realm. This awakening of the faculties of the soul, giving a conscious existence in the realm where the Father resides, is being born of the Spirit, or, of God, or, from above, and constitutes one a son of God. Thus we see that the child of this world is one whose reproductive substance is lost to him—because of the power of the thought within it, urging to "multiply"—and he must die. Whereas the sons of God keep this seed within themselves, and become ac-

according to the thought and power embodied in it, namely, Godlike men dominating all nature, and living forever, and have, as had Jesus, the first-born son, power over their own lives—"Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 30). They are "children of the resurrection," because they were dead in sin, but have been quickened, resurrected into newness of life.

The statement, "In the way of righteousness is life; and in the pathway thereof there is no death" (Prov. xii. 28), is a positive statement that a life in full harmony with natural law—not the law of generation, but the law of regeneration—will be maintained indefinitely. This is equal to saying that man dies simply because he violates the law of life. This is in perfect keeping with the words of the Christ: "Ye shall know the truth, and the truth shall make you free." That is, in knowing the truth of the way of life, and in living it, man is freed from sin and the result of sin, death.

The writer of Romans declares, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The term "waiting for the adoption," is rendered in the Greek "a sonship looking for." That is, we await our adoption as sons of God that we may obtain thereby the redemption of our bodies; not the redemption of our souls from hell, but of our bodies from death. It is for this, then, that the whole creation waits in hope of deliverance from death, namely, thru "the manifestation of the sons of God."

Thus it is evident that there are two ways set before all, the way of generation and death, and the way of regeneration and eternal life. A careful consideration of the Biblical theme shows that thru the violation of the natural laws of perpetuity, death came among men; and

that it will be thru a knowledge of the laws of his existence and by righteousness, right action, in harmony with the law of regeneration, that a body of men will follow the Lord Christ into an endless life.

YAHVEH

BY LURA BROWER

"I WILL be what I will to be,"
For God the Father gives to me
The right his name to bear.

I consecrate my all to Him,
My life's cup he fills to the brim
With love and peace and joy.

The world has lost its charms for me,
For Truth at last has set me free
From the desires of sense.

Before the portals of my soul
An angel sits, who has control
O'er all who knocking come.

And none may gain admittance there,
Excepting those whose daily prayer
Is for the highest good.

Upon my forehead has been set
A seal, so I cannot forget
That I am wholly His.

O mystery of mystery!
Victorious o'er mortality,
Immortal now am I.

BARCLAY ON CHRISTIAN PERFECTION

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

AMONG the most notable teachers of this doctrine, is that remarkable body of Christians called the Society of Friends. It is set forth with irresistible logic, in Barclay's "Theses Theological" written in the reign of Charles II., and prefaced with a letter to the king, written in that perfect love which casteth out fear. For the Quakers, who, Moses-like, quaked before God, believed in making rulers quake before them.

THEIR TEACHING

Their teaching "concerning perfection" bears out fully that of our teaching to-day. To them the affirmation of the Westminster Catechism "That it is impossible for a man, even the best of men, to be free of sin in this life . . . neither of himself, nor by any grace received in this life," was simply abhorrent. To say "that the very best actions of the Saints, their prayers, their worship, are impure and polluted," as this Catechism affirms, they held to be a pernicious doctrine inconsistent alike with the wisdom and justice and love of God, and entirely contrary to the Scriptures.

CONCERNING PERFECTION

But, on the other hand, they taught that those in whom Christ comes to be formed, and the new man brought forth and born of incorruptible seed, these do "naturally the will of God;" "the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth; so as not to obey any suggestions or temptations of the evil one, but to be free from *actual*

sinning and transgressing of the law of God, and in that respect PERFECT. Yet does this perfection still admit of a growth; and there remaineth always in some part a *possibility* of sinning, where the mind doth not most diligently and watchfully attend unto the Lord." It is a "perfection proportional and answerable to man's measure, whereby we are kept from transgressing the law of God, and enabled to answer what he requires of us; even as he that improved his two talents to make of them four, perfected his work and was accepted of his Lord so as to be called a GOOD and FAITHFUL servant, nothing less than he that made his FIVE, TEN: even as a little gold is perfect gold in its kind, as well as the great mass, and as a child hath a perfect body as well as a man, tho it daily grows more and more."

CONCERNING SINNING

But if the saints daily sin in thought, word and deed, yea, if the very service they offer to God be sin, surely they serve the devil more than they do God; for beside that they give the devil many entire services, without mixture of the least grain to God, they give God not the least service in which the devil hath not a large share; and if their prayers and all their spiritual performances be sinful, the devil is as much served by them in these as God, and in most of them much more, since they confess that many of them are performed without the leading of the Spirit. "What greater stain could there be upon God's wisdom than to say that he has failed 'to prepare a means whereby his children might perfectly serve and worship him'? Or how could the saints be said to be 'Partakers of the divine nature' and 'one spirit with the Lord,' if they must always walk in darkness and never be free from sin?"

WHO CAN RENDER A "RIGHTEOUS JUDGMENT"?

BY DINAH

WE seldom hear of women being judges, lawyers, or jurors. Why?—Because woman is less just than man. Why is woman less just than man?—Because of her training. Woman's place for centuries has been in the home. The home has held all her sympathies and all her loves, and she has protected her own particular home to the exclusion of all other homes. If she had tried to protect other homes, then her own home would have suffered.

In the divine decree she was intended as the mother and the protector of the home; yet it has narrowed her sense of justice. Justice to her is that her own be looked after, to the detriment, if needs be, of all other homes. So a woman's verdict of justice is rendered according to the degree of sympathy called forth by any particular case; that is, if she loves any one, it is hard for her to render a verdict of guilt, or to see any fault in that one. On the other hand, if she dislikes one, she can see no good in that one. Nine-tenths of all women are governed in their judgments of others in just this way.

Likewise if one presents to a woman something along a line in which she has never had any experience, she will be an exceptional woman who will not turn away uninterested; but if one presents to her something that she herself has experienced, then she is all sympathy, showing how narrow are her bounds—that she is not able for an instant mentally to put herself in another's place. The home has narrow bounds, therefore it has fostered narrowness in woman.

But what about the other tenth, are these women's judgments so narrow also?

In this Twentieth Century there are women in the world working shoulder to shoulder with man in every department of life, where woman's environment is very different from the home, where daily she is both the subject and executor of justice, where she can not always render a judgment in accordance with her sympathies, and where she desires most of all that justice be rendered to her. Woman in the world-environment often finds something in her nature that she never knew existed, because heretofore she had nothing to call it out—the ability to render a "righteous judgment" irrespective of her personal sympathies.

Some have argued in the past that the reason woman cannot render a "righteous judgment," is that she has not the reasoning powers that man has. But in this age this argument has been pretty well rejected, by reason of the great numbers of women who have kept pace with man in the higher institutions of learning and in all the professional callings.

There are only two places in the Bible where judgment is mentioned in connection with women, viz., "Leah called her name judgment" (Gen. xxx. 21), and "Israel came up to Deborah for judgment" (Judg. iv. 5). Imagine a whole nation coming to a woman for judgment!

We have said that woman is narrow in her judgments; that naturally there is nothing broad and magnanimous about her outside of the home; that outside of this sphere her love is purely selfish; but step inside the home and look at her. Here woman reigns supreme; she sits at the head of a tribunal that presents almost every conceivable phase of experience. Is there any other place in the world where there is a more "righteous judgment" required than is required to bring up a large family composed of

all the various natures and dispositions; to look after their spiritual, moral, intellectual and physical wants; and finally to launch them out on the ocean of humanity, fitted to make the world better for their having lived in it? If you do not believe that woman's place in the home requires a superior judgment, put in her place some man noted for his good judgment, and behold, what a mess he will make of it! So, woman has judgment of a superior sort, but it is governed wholly by her sympathies.

The first child that was born into the world his mother named him. And thruout the Hebrew Bible we read of many noted men who were named by their mothers. Why?—The name of the Hebrew child was given him because his name was an indication of his character or calling. How did the Hebrew mother know the character or calling of her new-born babe?—Thru her intuitive judgment—a very different judgment from man's judgment. Man's judgment is largely of the intellect; his reasoning may be absolutely correct, but if his premises are wrong, his conclusions are wrong. But an intuitive judgment is always absolutely correct, and never varies under any circumstances. But the difficulty in this materialistic age is for woman to lay hold of that intuitive judgment; for love is the only realm where an intuitive judgment can function. But, as woman develops she will become more unselfish in her loves, she will develop a broader mental scope, she will be able to love irrespective of her own personal interests.

The modern woman has made many steps in advance of her Hebrew sister who had the unvarying power of discerning the character of the soul that overshadowed her at the time of conception, or, more correctly, the character of the soul that she reached out for and longed for. But she has almost lost this power. It has atrophied for

the lack of exercise. If the average American mother tried to name her children, after the manner of the Hebrew mother, their names could probably be classified under three general heads, viz., about five tenths, "Unwelcome," born of lust; four tenths, "Money King," born of the desire for power, show and pleasure; the other tenth, "Justice," born of love and wisdom, justice to the child, justice to the home, and justice to the world.

Thus far we have decided that woman with her present attainments is unqualified to render a "righteous judgment." First, on account of her narrowed sympathies, her verdict of guilty or not guilty would be rendered accordingly; if she likes the accused, he is not guilty; if she does not like him, he is guilty. Second, that intuitive judgment, which is much more accurate than man's intellectual judgment, has atrophied thru materialistic training.

Then let us look at man, for man has ever been the executor of law and justice. Let us go into the halls of justice and watch those brilliant intellects unravelling chain upon chain of evidence, and keeping all that intricate coil of reasoning and evidence logically in the mind, not letting drop one link in the chain of evidence, never muddled nor confused—surely with those Godlike intellects whose keen penetration has unravelled from the slightest clue the deepest mysteries, surely with those cold intellects unbiased by any sentiment of love and sympathy, but coupled rather with an eloquence that would essay to convince the Very God of the correctness of their reasonings—is a "righteous judgment" rendered. Ask those who have had to abide by their verdict, those who have not had the money to purchase a "righteous judgment." David said, "I said in my haste, All men are liars;" had he lived in the Twentieth Century and gone into our courts where the scales of Justice are said to balance, but where the

scales of the Money Kings balance, he could have made the same statement at his leisure.

Let us look at the individual man. Man in the long ages of his unfoldment has been treated unjustly by his fellow man, and in turn he has rendered injustice to his fellows. These encounters have been a great training in teaching him to see the justice or injustice of his acts upon himself and upon his fellow man.

But is not man also partial where his personal interests are concerned? We are sorry to say that we believe there are but few who are not partial; but as a rule there are many more men who are not partial than there are women. Where just men as a whole are inclined to be partial, we find that they have a very strong feminine side to their natures, a very strong love of home and all that pertains to it. That love will often cause them to contend for its rights irrespective of a "righteous judgment." To illustrate: A much more than ordinary woman, both in worldly experience and in education, told me that she never told her husband if another had treated her badly or slighted her in any way, because if she did, he immediately took up her case to defend her, and was more hurt than if the offense had been offered to him; whereas she herself could have handled the matter with more tact.

Here is where injustice is oftenest shown. Probably the cause of an offense may have been the wife's fault as much as the offender's; but the offense, real or imaginary, touched the husband's personality, and the strong feminine side of his nature became active to protect his own. If he had heard of another man's wife being subject to the same injustice, he probably would not have been troubled.

Here comes in a very subtle law, that is very difficult to explain on account of its very subtlety, but is none the less powerful on that account. This law can better be ex-

plained by observing its workings in the child-mind, for there it operates naturally:

All who have had the care of children, as teachers, governesses, *et cetera*, know that if the parents of the children that they instruct, dislike them, they are almost powerless as instructors of those children. But, says one, "That is easy to explain; the parents have prejudiced the child's mind against the teacher, and his mind being thus prejudiced, he refuses to take instructions from his teacher." But, this condition often arises where the parents are wise enough not to discuss this dislike for the teacher before the child, but tell him the opposite, to be respectful and obedient to the teacher. Here is this subtle law in full operation: Where there is great love and sympathy between two, as between parent and child, husband and wife, the thought of the one is often (more often than not) lived in by the other more than is each one's own individual thought. Each one sways the other's mind thru love and sympathy. The thoughts of one become the thoughts of the other. The greater the love and sympathy between the two, the more powerfully this law operates. This law is so well known to teachers of any repute, they make it an object to visit the parents of their pupils in order that they may ingratiate themselves into the good-will of the parents, that thereby they may be able to do more for their pupils. For the child invariably manifests the same attitude of mind toward his teacher that the parents hold.

It has often been noted that the greatest statesmen and jurists have been men who have been happily married and to women who have had a large endowment of that intuitive judgment. These men have been able thru the bond of love and sympathy to take of that superior judgment and use it. They did not know how they used it, but they complied with the law, and the law operated. If

for any reason they were separated from that intuitive mind, they found themselves less able to form a correct judgment. As witness Napoleon, when he was separated from the strong intuitive mind of Josephine, his downfall began; not that he did not have verbal intercourse with her and advice from her, but the bond of sympathy, which was the only means whereby he could inspire thru her mind, was broken.

To sum up our statements: The judgments of good and just men, as a whole, are often far from just; first, because they are not always able to know that their premise is correct; second, because they are subtly influenced for either right or wrong by woman's mind.

Then if neither man nor woman can be absolutely depended upon to render a "righteous judgment," who can be depended upon?

Those who have started on that higher road to immortality, have little to do with man-made tribunals and man-made justice. With these souls every day is a judgment-day. When the soul sits in that high tribunal with the self and God, it is its own plaintiff, witness, jurors, judge and executioner. When this tribunal sits, there has never been rendered an unrighteous judgment, for here no partiality is shown. When this tribunal sits, it matters not whether all the world point the finger of scorn, or all the world laud and praise, the soul sits serene, unruffled by praise or blame. It has past above the mere opinions of men, into the realm of Him who "needed not that any one should bear witness concerning man; for he himself knew what was in man," and who "judges not according to appearance, but judges righteous judgment."

There is a time coming when "judgment will be given to the saints of the Most High." Then will man draw inspiration thru woman's mind, not ignorantly, but thru a knowledge of law. Then again will Israel come up to woman (not a woman) to be judged.

THE POWER AND LOVE OF GOD

BY L. D. N.

IN the beginning God created heaven and earth, and all things that are therein.

He made man to govern the animal creation, to secure the welfare of himself, by the exercise of his animal faculties and his spiritual aspirations.

Having placed him in a happy position, he left him to cultivate the earth, and to supply his bodily wants by his own sagacity. The love of God protected him from fear and from doubt. But the evil of sin entered, because man would not be satisfied with the good God had bestowed upon him. So evil came, in the shape of desire of change; of love, or desire, for unknown things.

Having thus allowed evil to enter the soul, which, till then, had been the sanctuary of God, man fell into despondency. He feared God would repay him evil for evil, and place him in a state of unhappiness, because he had not been satisfied and happy when in a superior position. But God never placed him in such an inferior position; but caused his holy love to persuade man to advance, to trust to His mercy, and to lean on him for support in every affliction.

As man rested on God for support, he was strengthened; as he loved God, he was purified; for the love of God is a consuming fire, which eradicates every evil desire, which conquers, and turns to dust and ashes, every unholy aspiration, every free thought of fallen man. His wishes, when brought into subjection to God's will, will be the emanation of God's Spirit.

The duties of the Elohim consist in loving those who are assigned to their care, in watching over and influencing them, thereby bringing forth in them the fruits of repentance, and the desire for good works. This position cannot be occupied by one in the body. But those in the body can be placed in an analogous position, that of serving God by promoting the good of fellow men. These are subordinate to, and under the direction of, the higher spiritual existences, as the love of God operates thru a chain of existences. The higher part being more filled with his glory, with his love, and with his power; the lower receiving the influence of the higher, as iron receives the properties of the magnet, without becoming the magnet. While so influenced, the lower seems sometimes to be equal to the higher; but some change of circumstances, which breaks the connection of the chain, dispels the illusion. The unaided man falls back, by unholy or inharmoricus desires, into helplessness, again to be strengthened and revived by the holy encircling influences of the higher and purer existences.

It is by passiveness, by submission of will, by desire of God's love, that the mind of man, in the body, is prepared to receive this evidence of God's love, and this manifestation of his power. It is by faithful observance of the impulses of his own higher nature, that he can arrive at this state of passiveness, submission and desire. When imbued with these impulses, he progresses. His position becomes eventually more and more elevated. He becomes stronger and stronger in faith, which impels him more and more to serve God, by obeying the highest impulses he feels. He then comes to have a high and holy calling. Being so called, he is a willing servant.

He has sacrificed his will, as an accepted offering, on the holy altar of God's love. He treads forward in his

work, rejoicing as he advances. He is always resigned to the dispensations of God's will; because he feels, and knows, that God loves him, and does not afflict him thru hate or revenge; that pity and compassion are the nearest approach to wrath of which God is capable. God is omnipotent; and he is omniscient. If, then, he knows all, even foreknows all, and his power executes his will, even as his will exists, how could he have wrath? how could he hate? how could he revenge? The moment his will exercised itself, the effect would be accomplished. No struggle would avail, no pity could move, no submission would have time to operate.

"He spake, and it was done; He commanded, and it stood fast."

THE SALUTATION OF THE DAWN*

A GLORIOUS POEM WRITTEN THOUSANDS OF YEARS AGO.

"LISTEN to the exhortation of the dawn!

Look to this day!

For it is life, the very life of life.

In its brief course lie all the verities

And realities of your existence:

The glory of action,

The bliss of growth,

The splendor of beauty.

For yesterday is but a dream,

And to-morrow is only a vision;

But to-day well lived, makes

Every yesterday a dream of happiness,

And every to-morrow a vision of hope.

Look well, therefore, to this day!

Such is the salutation of the dawn."

* From the Sanscrit.

THE "SECOND COMING"

BY A. L. NATHAN

IN the last issue of this magazine there appeared an article by Lia Phail, entitled "Visions." The conclusion arrived at by him was that the phenomena he described indicated the near approach of the "Second Coming" of the Lord Jesus Christ. In an editorial, the editor took the ground that such was in reality true, and invited corroboration. The following is in response to that invitation:

In the fall of 1892 I dedicated my life to the Spirit, for the good of humanity. As I look back, I can now see that, at that time, I was taken in charge, as it were; and while I had no wonderful manifestations, yet my mind was gradually opened to perceive hidden motives and causes for action on the physical plane. One day in February 1900, as I was walking along a road, going from one place of work to another, I was made conscious of an angel presence walking beside me, who imparted to me the knowledge that the same Jesus who was taken up into heaven, as recorded in the first chapter of Acts, was on earth again. From that time to this, I have had innumerable proofs of the truth of the angel's communication, so that I can truthfully say I KNOW that it is true.

The question that will naturally arise in the minds of all good people, Christian or otherwise, is, If the Christ is on earth to-day, why does he not make himself known?—We forget that he was to come "as a thief in the night." He is here for the purpose of gathering up his jewels, but many of these jewels are in the "rough" and need a

great deal of polishing before they can be placed in his crown. His business is to watch over and instruct all those who are to be "heirs of salvation;" and that can be done more effectually when "deep sleep falleth upon men" than at other times. It is a well-known fact to mind-healers, that their suggestions to a patient are more effective when the patient is asleep, than when awake. I remember that as I awoke one morning I saw Jesus in my room, and as he went away, he left behind him a measure of that "peace that passeth understanding." How many thousands have had similar experiences?

We must not forget that Jesus said, "All power is given unto me, in heaven and in earth." "All power" includes telepathy, levitation, and many other, to us, wonderful gifts. As the sheep of his flock are scattered over all the earth, ordinary means of communication would be insufficient to keep in touch with each soul under his care. We read, "He that keepeth Israel neither slumbers nor sleeps;" and again, "Other sheep [the house of Israel] I have, which are not of this fold [the house of Judah, to whom he came 1900 years ago], them also must I bring, and there shall be one fold and one shepherd." So we find him to-day, busily engaged in gathering up the lost sheep of the house of Israel which are scattered over all the world.

But, to convince others that Jesus is in reality on the earth to-day, is a very difficult task, as the evidence that could be presented would not, in the majority of cases, be accepted; therefore we leave the matter, knowing that "He that is able to receive it" will receive it.

THE SEALED FOUNTAIN

BY ELI

A GARDEN inclosed is my sister, my spouse, a spring shut up, a fountain sealed. A fountain of gardens, a well of living waters and streams from Lebanon.—Cant. iv 12, 15.

THE undefiled is indeed a spring of living waters shut up, a "fountain sealed." Love in all its purity and goodness, has always been sealed to a lawless, headstrong flood of lust.

The stream of life has been fast descending on every side; in the past, nations after nations have retrograded in their moral and social standards. And the result has been that they have been compelled to occupy inferior positions among the powers of the world.

That which was once mingled with the sacred tide, and did at one time share the joys of angels, tho unperceived, has instead been fed with tears, in sorrow, pain and death—lust, flowing thru the feverish veins of man's sensual nature, has brought to a sad ending the soul-enlivening experiences of pure, undefiled love. Thus we find life polluted, dark and dull. Unhappy men!—your shallow cisterns can yield only a scant and short supply. Tho youth saw them amply filled, a few short years of lustful pleasure have made them very dry.

We watch the hours and see them fleet away, youth, happiness, and the joy of living—all pass away. As age advances we become heartless and hopeless, because love and all the joys of life have been dissipated. Only the memory lives, perhaps, in a few souls who have lived for a short time in the stream of pure and genuine love. Poor

abused fountain of life! Possibly in the memory of past scenes from youth, you bewail the loss of the beauty of that fountain. Perchance you were once introduced to a woman's soul; but lust, a fire in you, was constantly kindled with unchaste desires, which inflamed your passion. Had you forgotten her person, love would not now be dead. On the other hand, she would have assisted you to interpret the will of God, and would have been a help to you in carrying out the design of your Maker in your united creation. But you would not; instead you allowed the cruel fangs of your serpent-nature to destroy all that was left, and to sink her deeper and deeper into slow decay. Poor undying love! What can be more terrible than the divorce of two hearts who have tasted real love from God, but who have ceased to love, because of lust? As you see your love lying prostrate like a flower plucked up by the roots, withered and dry, your memory will still recall what you once were to each other. Oh, the bitter, mournful feeling in the heart, and the longing for former affections that will never return in your present life! But do not despair, she will return again to you when your soul has grown sufficiently large in some other lifetime to know God's will as it will be revealed thru her. Then, and not until then, will you subjugate your own selfish interest and desires to the higher light; then you will find that real love is unselfish, and that self-restraint, self-culture, and all mutual help, will bring you nearer to God, for God is love. Oh, that men would open their eyes to this second Eden, where the soul of man and woman could live in purest affections and find life full of joy!

It is said that "love is stronger than death." It has the power to soften hearts, and to remove all that destroys our happiness. Nay it does more—it transforms the thoughts of the heart, changing evil into good. But

before heaven can come down to us, we must die to the world and cease to live to self. We must derive our life-current from above, from living streams of pure water of life, free from all vicious sensuality, flowing thru the body as pure as it emanates from the Fountain above—the Spirit of God.

We have found that thru the interior breath, the life-forces can be directed by the will, and electric energy can be made to flow thru the system; then it follows, if two meet in perfect physical, mental, and spiritual fitness, there will be the proper interchange between the two. We need only to join hands, to find that we are capable of communicating a life-giving substance, which creates a pulsation in the whole nervous system. And as the nervous system is the agent of sensation, the life-giving substance can be transmitted thru the body in gentle wave-like motions.

The intensity of the centrifugal forces in man, together with the centripetal forces in woman, thus vitalize and rejuvenate the bodies of both. For as they blend they impart their electric and magnetic properties each to the other. Thus there can be a renewal of life from mutual association, a birth within of a new element of life. And as the mind is held in unity with the Spirit of God, there can never be the slightest desire to gratify sex. But if man and woman do not hold to the Spirit, their sympathy can never be properly directed by the will. By means of the Spirit only, can man break the seal of this higher fountain and be united forever to the Eternal One.

Life is nobler the further the regenerate man or woman pursues its course, as it always produces a tender longing for whatever is most worthy, pure and good.

ALONE WITH GOD

I Y H. E. BUTLER

AND the word of the LORD came unto me, saying, Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it and cut off from it man and beast; to these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the LORD God"—Ezek. xiv. 12-14

THERE are three important thoughts brought out in these verses, as will be seen if you read to the twenty-first verse of this chapter. The first is represented there perfectly, that God brings these pestilences upon the people because of these sins. There are two facts embodied in this idea of sinning against God; one is, that by the word of God the worlds were made, which means, to all those who will think reasonably about this subject, that all laws governing the physical world, as well as the mental world, are God's laws—laws that emanated from, and are controlled by his great mind. As all creatures are the product of that mind, they can not even sin against their own bodies, or against their fellow men, without sinning against God and all nature, as well as against their own souls. The other fact in this idea of sinning against God is that YAHVEH Elohim is an intelligent being, interested in the affairs of human life; therefore if the people become too oppressive of the poor and needy, he may send, by his thought and will, plagues, destructive instrumentalities, upon the people.

The second thought in these verses is that the righteous are specially protected by the Spirit of God, as the Psalmist says, "For he shall deliver thee from the

snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge; his truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked" (Psa. xci. 3-8). Thus we have an assurance that if we are faithful, live a right life, we shall be protected from the troubles that are coming upon all the world. Those who consecrate their lives to God, and seek him with all their heart, will be given that assurance which brings faith in God, which will conquer fear, anxiety and worry, and which will enable the individual, no matter what is going on around him, no matter what trials the world is experiencing, to rest in peace. This brings us to the third principle involved in these verses, that is, that every individual must stand

ALONE WITH GOD.

You will observe in these verses it is said that tho Noah, Daniel, and Job were in the land, they should save neither sons nor daughters, they should save only their own souls by their righteousness. Note the thought, they could save neither son nor daughter, they could save no one but themselves. In the second chapter of this same book, Ezekiel, God said to Ezekiel, "Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me, even unto this very day, . . . And thou shalt speak my words unto them, whether they will hear, or whether they will forbear." This is as much as to say to Ezekiel, The effect of your

words is not your responsibility, it is your duty to hold the light that is given you, and the people are free to accept or reject, and to take the consequences. Thus you and I are called to give out the light and knowledge that God has given us, and the instructions that we know the people need, then "whether they will hear, or whether they will forbear," whether they be near of kin or strangers, our duty ceases there. To go any further would be a sin to us and bring evil upon us.

It was because of this that the Lord Jesus said, "Be not therefore anxious." Should you be more anxious for the salvation of those who belong to you by ties of nature than you are for those who are just as dear to another soul? God's ways are equal, just and righteous, and he is no respecter of persons. With him that doeth righteousness, it is well; for him that doeth evil, it shall be evil unto him.

Have you consecrated your life without reserve to God? If you have, then you are separated from the world and its interests, and you are united to God and his interests, whose interests are the welfare of all the world, all which he has created. This brings us into the same general condition of mind as our great prototype, the Lord Jesus. He brought out clearly this thought to the mind of all who read, when he was speaking to the multitude one said to him, "Behold thy mother and thy brethren are without, desiring to speak to thee;" he ignored all personal relationships by saying, "Who is my mother? and who are my brethren?" And he answered his own question by pointing to his disciples and saying, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 48, 50). Is not this saying that his interests, his desires, were with those who were doing the will of the Father, and with no others?—not even with his own mother and his own

brethren? If each individual will remember that when he has consecrated his life to God without reserve, then he is altogether the Lord's, and the business of his life thereafter is to seek to know and do his will. This sets you off by yourself, and the more fully you can realize that you are alone with God, the more fully will you be able to pull your consciousness and mentality out of the consciousness and mentality of the body of humanity, and the more fully you will realize that your mentality comes from God, the Holy Spirit.

It is well demonstrated in Solar Biology, and even in Swedenborg's writings, that all men are members of one body, and that thoughts and feelings of the body affect all members of the body. As long as you remember the body of humanity, so long as you have not extricated yourself from membership in that body, the feelings and thoughts of the world will possess you. Many are asking, "Why is it that I cannot keep my mind for a single moment stayed on the Spirit and on God?"—The truth of the answer is obvious: You are joined to the people of the world by many links and cords of sympathy. How can you be freed from this bondage? By recognizing the fact that you are alone with God; close up all the doors of sympathy, all the disposition to outreach, to touch another. Be as much alone in the world as if you were the only person in it; open every sympathy, desire and emotion to God and the Holy Ones of the heavens. We have heard much said, even in the church, about being in the world but not of the world. Talk is cheap, but practise is powerful. When you can realize that you have cut off every link of mere human sympathy, and that all your sympathy, love and desire is with God and his work, then this will place you off alone with God. As soon as you take this position, you may discover the truth of the words of Jesus, "A man's foes shall be they of his own

household" (Matt. x. 36). Nevertheless, while you have withdrawn all worldly sympathy, feeling and desire from your friends, be always kind to them, do all you can for them consistent with your Covenant. If it separates you from them, then you are more fully separated to the Lord and his work. But who may occupy this position?—None who have young children to whom they are responsible for love, for care, and for education, for not until these responsibilities cease that you have willingly taken upon yourself, will your duty be done.

Every person thus consecrating his life to God, should first obtain from the Spirit by a continuous devout living, the consciousness of his acceptance of God; then he will have the guidance of His Spirit, and will be led aright. When you have thus separated yourself from the world, you will be able to realize your separateness from humanity, its loves, its sympathies, its passions; and your unity with those in the heavens; then your difficulty in keeping your mind stayed on the Spirit, will all have past away.

May the Spirit of Him that loves you enable you to comprehend and put into practise these great truths.

LOVE

BY ADNAH

CAN you love one who dislikes you?—This is love. Can you be kind and forbearing, even forgetful of injury, as fast as it is heaped upon you—and be patient, and endure on and on, knowing full well that divine justice will set everything in order and retribute all wrongs? Only this is love. Love is wisdom, justice, mercy combined—even more, it is the sum of all virtues, for, "God is Love," and God is the sum of all good; therefore, perfect love is the aggregation of good.

Self has that in its heart which seems to be love, but it is a lie, for if it cannot have its own way, it turns to hate and every other evil. This counterfeit love is interchanged thruout the world. It passes for the real thing; but being selfish, it is invertible; when inverted it is called hate and a long list of other names. But it is all one and the same thing—selfishness, the carnal mind of destruction.

The great Master puts each disciple to the test by this requirement: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

Divine justice has every one in hand. Do not therefore condemn, brood upon, or resent the evils, real or seeming, in another. You do an equal wrong if you blame, and vibrate a feeling, an attitude of repulsion or dislike by either word or thought or manner. Only God has the wisdom and the mercy properly to lead one up from and out of such evils. Christ has made this plain by a further commandment, "Judge not, that ye be not judged."

Dear friend, have you a grievance against any one? Do you resent what some one says or does? Are you troubled by any one? Ask God to show you the truth, the true attitude toward all relatedness with others. You will surely find it to be peace, harmony, goodness, success. Divine justice will surely deal with the other. You need not fret about the other one at all, or resent, or be troubled. Only God knows the time of judgment for each. How tenderly He regards the growth of all. Many times we have known Him to wait many years for his erring beloved, until he was strong enough to bear the penalty

of wrongdoing in the past. He knows the time of restitution. Leave judgment to Him. Drop the inharmony and the fault-finding. Have no enemies, no dislikes. Be at peace. Bear all things. And see to it that no intensity of resentment or ill-will arises within you against any creature. This much you owe to yourself. Every one must stand this great test, this decisive point must be past, where self is laid down with all its burdens, that the great peace of God may enter and endow you with a Self that is of his own Nature.

When you have grown incapable of wounding by harsh words, or unwise approach to a subject or issue with another, when you no longer are offended by what any one may say or do or feel toward you, then you are at a point of attainment where you can actually help another by a suggestion, in the direction of an error of omission or commission. Only wisdom—love—can do this in a way that produces no disturbance, and at a time that is the right time; and few but God can know the time for chastening, however mild. If we could see into the mind and heart of another, we should often withhold the straw from the burden already too heavy to bear.

Aside from the sin against one's self, which is transgression of the law by self-gratification, there is no greater source of sorrow and evil and death than discordant relations with others, the root of which is in one's own heart. Have you a trouble with another or others?—It is not the other's duty, but your duty, to overcome it with love and peace. Whatever else is due you, the Father will surely do it for you. But He is patient with his children. He waits until iniquity is full. He chooses the time, no matter how distant, when justice and mercy abut; and no other time would be proper for retribution. Have this same patient endurance, and leave judgment to Him, for it is absolutely sure. "The wrath of God, is Love's severity."

Let us minister the tender attributes of Love to others, and leave severity to Him; only He can wisely mete it in due season, a season which none can escape; a season which we, each, can mollify by doing unto others as we would have them do unto us; for such is the law, that whatever we need and would have of God and of others, we must even so practise.

OBSTACLES THAT DO NOT EXIST

BY H. E. BUTLER

WHEN the first ray of light reaches the human soul from the heavenly world, or world of cause, it reveals to the consciousness of the individual the perversion, the destructive habits, the evil desires, within himself; and as he looks upon the field of his activities he beholds such chaos, such perversion, and such disorder that his soul is appalled, and he questions, "Can I ever overcome all these things?" There are a few who have courage enough to determine that they will go forward and conquer all these perversions and put them in order. When they are confronted with the world of disorder and chaos that has been in their own natures, the task of overcoming seems almost insurmountable; they never dream that the light that has come has shown them the way, and has revealed to them the true order, and that there is nothing for them to do but to live in harmony with that order.

If you were living in a home of disorder, confusion, discord, where everything was unpleasant and perverted, and some one should invite you to go to a home of peace, order, and right-living, would you go there carrying with you the discord, inharmony and confusion of the home you had left? Would you not gladly leave it out of your memory and out of your consciousness, and take up the con-

sciousness of that home of peace, order and love? You would have nothing to do with the past, only to live and be according to the present. When that all-illuminating thought from the heavenly world enters the soul, the appearance of everything is changed, as much as if you had entered another household.

Then what is to be done to overcome all these old and perverted conditions? The Scripture instruction is, Be still and know God. (Psa. xlv. 10.) As you see the light of the true life, walk in that light, live in that life, and be the expression of it. Let go of the past, be still; cease to carry with you all those perverted thoughts and desires, they will drop away from you like the shedding of old clothes; and in the new light that has come to you they will be only a horrible memory of the forever past. But if you hang on to them, and look at them, you will see that there are mountains to overcome, great and insurmountable barriers to remove from your pathway, and in your imagination you will make for yourselves a tremendous task, and you will prolong that task, year after year; until you let go and be that which you see you ought to be. Be still; cease your struggling, cease your wonderful doing, and know God, for God is the source and fountain from which that first ray of true light entered your soul.

Do not look at the difficulties and obstacles that appear in your pathway; if you do, you will surely run into them, with disastrous results to yourselves. Ask the cyclist or the automobilist what he would do if he saw a rock in his road, would he look at that rock and at the same time try to avoid it? He will tell you, "No; if I keep my eye on that rock, while trying to avoid it, I will surely run into it; but if I keep my eye on the clear road past it, I will pass it by without difficulty." So, when this first ray of light enters your soul from God's own presence,

turn your mind upon that straight and narrow path that is clear and free from all obstacles, and go straight forward; do not let your eyes rest upon the great rocks and precipitous mountains on each side; if you do, you will meet with disaster, as surely as would the automobilist. But if you keep your eye on that straight and narrow path and go straight forward, deviating to neither the right hand nor to the left, there will be no difficulties to overcome, but the pathway to the goal will be clear and comparatively easy to travel.

IN THE HOURS OF MEDITATION

THE following is taken from *Prabuddha Bharata*, published in Mayavati: Almora (Himalayas), India.

“THEN, in another hour of meditation, the Guru spoke:
. . . ‘When a lofty inspiration visits thy soul, seize it avariciously, lest thru thy sin of omission it is lost utterly. For every ideal sentiment, there is a practical realization. The method of realization is equally as important as the perception of the ideal itself. What is all grandiloquent talk compared with an ounce of practise? Talk may rouse emotion; but both time and feeling are wasted unless thou dost assume the responsibility the ideal demands of thee. Have no hypocrisy in thine heart. Throw not a cloth of gold over thy inaction and call it resignation. Behind all thy lack of response to spiritual stimuli, be sure there is always the physical consideration. If it should enter thy mind to take some daring course in the spiritual life, it is likely that thy body shall arise, asking, ‘Mind, shall it be comfortable?’ Ah, for the sake of physical reason, how far short is the ideal fallen from!

“ ‘My son, courage is as much needed in the spiritual life as it is in the struggles which ensue in the world, as

much perseverance as the miser has in hoarding gold, as great courage as the warrior has in rushing forth to meet the foe; so much perseverance, so great a courage must thou possess to accumulate the treasures that are imperishable and to master once for all the body and the body-consciousness. That is the secret that lies behind realization in any form—indomitable courage, courage that knows no fear. Develop the powers of self-analysis, then shalt thou find that when thou dost fail to take up boldly the life of true renunciation, it is because of the promptings of thy body which seeks to satisfy the narrow and selfish desires of the mortal self.

“‘But this body must be rooted out. It must go in some definite resolve to realize one’s self as Spirit. Boy, take one plunge into the dark, and thou shalt find the very darkness hath become the light. Cut off all bonds, or rather, subordinate the body to the greatest of bonds, that of the morrow’s uncertainty, and immediately thou shalt find that thou hast gained the highest freedom and that the body itself will become the servitor of the Soul.

“‘Bold steps are needed in the life spiritual as in the temporal. He who risks not can never hope to gain. Throw the body overboard into the sea of uncertainty; be like the wandering monk, attached neither to person, place nor things, and tho thou lose the body, thou shalt gain the Soul. Boldness is the one thing needed, the boldness of a tiger in the jungle. Only strong hands can rend the veil of *Maya*. Speculation will never do; manliness is what is wanted. So long as there is fear for the body, so long there can be no realization for the soul. Think of the sacrifices made by the worldly in worldly pursuits. Wilt thou not make sacrifice in the spiritual pursuit? Is God to be realized by eloquence or by mere form! Get out from under all sheltering influences. Come out into the open. Make the Infinite thy horizon. Let the whole universe be the field in which thou dost wander!

“ ‘Thou must welcome all experience! Come out of thy narrow grooves! Fearlessness will make thee free. As it is certain that in life *Dharma alone* is true, so it is equally certain that *Sannyas* is *alone* the true spiritual path. Renunciation, like religion, is not a *form*; it is all-inclusive; it is a condition of consciousness, a state of personality. In realization thou thyself must come face to face with God; in renunciation thou thyself must find the peace eternal. No one can realize for thee; for thee, likewise, no one can renounce. Therefore, be brave and stand on thine own feet. Who can help thee, save that which is the Self in thee? Making thine own mind thy Guru, thine own Inner Self thy God, march forth fearless as a rhinoceros. Let whatever experience come to thee know that what is affected is the body, not the soul. Have such faith and firmness that nothing can overpower thee. Then having renounced everything, thou shalt find that all things are at thy command, and that thou art no longer their slave. Beware of false enthusiasm, however. Care nothing for either pleasant or unpleasant sensation. Simply go forth, without a path, without fear, without regret. Be thou the true *Sannyasin*. Do not shelter thyself under false notions. Tear all veils asunder; destroy all bonds; overcome all fear—and realize the Self.

“ ‘Do not delay. Time is short and life is fleeting. Yesterday is gone; to-day is flying fast; to-morrow is already at hand. Depend on God alone! By renouncing thou obtainest all; by renouncing thou fulfilllest all obligations; by giving up thy life thou dost gain Eternal Life. For what life dost thou renounce?—The life of the senses and sense-fused thought. Go down into the depths of thy personality! There thou shalt see that already a mighty undertow of the spirit is at work, which shall sometime soon lash the indifferent surface into a very tempest of renunciation and God-vision. Believe in thy Self! Long enough hast thou

been indifferent. Now be sincere! Be tremendously sincere. Then all good things of the soul shall be thine.'

'Again the Guru spoke:

'“Already the word has been spoken; the commands have already been given thee. Now action is required. Teaching without practise is of no avail. How great would be thy sorrow that thou didst not put resolution and insight into practise long ago! Having gained the path, march bravely on. What shall stand in the way of one who has determined on Self-realization! When thou standest alone, God shall be thy companion, thy friend, thy all in all! Is it not better to forsake all, in order that the presence of God shall be felt all the more? When thou dost renounce Nature, Nature herself shall reveal her true beauty to thee. Thus to thee everything shall become spiritual. Even a blade of grass shall speak to thee of the Spirit.

“‘When thou hast renounced all and dost walk on lonely paths, remember that my love and wisdom shall be with thee always. Thou shalt be close, very close unto me. Thou shalt gain further insight, increased purpose of will, and a great increase of the universal sense. Thou wilt become one with all things. Renunciation, my boy, is the one path. Imagine thyself dead to-day.

“‘However it may rebel, know that sometime, somehow, the body must be sacrificed as a holocaust unto the soul; the body-idea must be overcome. Thou canst make the long path, pursued by the lukewarm in spirit short, if thou art sufficiently sincere. Take time by the forelock. Make instant advantage of opportunity. If by one leap thou canst cross over the intervening barrier between thyself as thou art, and between thyself as thou shouldst become, hasten to do so. Turn on thyself like a tiger on its prey. Have no mercy on thy mortal self. Then shall the Immortal Self in thee shine forth.

“Pay no attention to trivialities, my son. What can details matter, when the Universal Itself has dawned upon thee? Details are purely physical. Center not thy mind upon them. Be concerned with the One, and not the many. Having the spirit of *Vairagyam*, care not what details of experience may come to thee. Remember that thou thyself art thine own enemy, as also thine own well-wisher. With one stroke thou canst cut off the bondage of a veritable host of past *Samskaras*. The necessary spirit once aroused in thee, the task will be an easy one. And my grace and blessings shall be with thee in the making and the strengthening of that spirit. Trust, and it shall be well with thee.

“Why concern thyself as to the opinions of others? What can such an attitude of mind avail thee? So long as thou lookest for the regard of others, so long thou mayest be sure that conceit doth still hold the citadel of thine heart. Be righteous in thine own eyes; then others may say what they will, thou shalt take no heed. Seek no advice; follow thine own higher inclination. Only experience can teach thee. Waste not thy time in idle speech. It will avail thee nothing. Each is guided by his own experience; therefore who can advise another? Depend on thyself in all ways. Look to thyself for guidance, not to another.

“Thy sincerity will make thee steadfast; thy steadfastness will bring thee to the goal. Thy sincerity will also make thee resolute; and thy resoluteness will make thee overcome all fear. My blessings upon thee! My blessings upon thee forever!”

EDITORIAL

IN the article entitled, "Alone with God," we touched upon the idea that the mind of man and the laws of the planet earth are one; for, if God by a word created the world, the earth and all that is in it, then the mind of man is the ultimatum of that creation; and, if this is true, the mental condition of the people upon the earth is both the cause and the effect of all which takes place among men and in the elements of the earth—the effect, because of their being the focal point of all the laws of the earth; the cause, because of their being the ultimatum, the fullness of the manifestation of the divine Word, having freedom of action to think and to do as they please. Therefore the effect of any thought or action must be that which we realize in the mental world. The effect of hatred is to destroy, the effect of deceit and of lying, is to lead into darkness and destruction; the abandoning of the love of man for man, is the abandoning of the cohesive principles of the earth, and means disintegration. Because man is the ultimate and the controlling power of all the elements of earth, when these forces of evil become strong, active, and dominant in the human race, then these perverted mentalities must necessarily react upon, and become the destroyers of, the earth; as it is said in the Revelation, He will "destroy them which destroy the earth" (Rev. xi. 18). As man is the direct product of the earth, and as all the earth's laws are ultimatumed in him, it is impossible to separate him from the earth and the laws that produced him. Therefore, to whatever extent the mind of the race is perverted and destructive in its habits, to that extent, by the law which is absolute, the earth must respond.

The earth responds with earthquakes, with fires, with pestilences of all kinds, diseases of every nature, which "destroy them which destroy the earth." The prophet says of the Doctors of Divinity, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain [salary], from his quarter" (Isa. lvi. 10, 11). When the Spirit of God rises up in judgment against the world, and brings some great calamity, the Doctors of Divinity tell the deluded people that God has nothing to do with it; that it is the fault of the earth; that it is because of this or that; but they shall be judged and brought low, and shall utterly pass away, for it is a natural law exprest by the prophet, when he said, "When I send famine upon it [the land] . . . or if I send a pestilence into that land," *et cetera* (Ezek. xiv. 13, 19). Man must be brought to know that while this judgment is the hand and will of God, it is also by virtue of his own perversion.

THE readers of this magazine must not make the common mistake of thinking that every thing that appears in the columns of this Journal is truth accepted by the management of this magazine; for we sometimes put side by side truth and error, that your minds may be awakened thereby to an active discriminating and judging from yourselves as to which is truth and which is error, to cause you to feel the need of the Spirit of Truth from God. We have in the past heard some of the grandest truths exprest in the opposite of the truth, in great error.

I remember years ago when I was anxious to know a certain great and important truth, that I was led to go out into the suburbs of the city, to attend a meeting of a

people that I had scarcely heard of, and knew nothing about; but the spirit of truth that was in me, impelled me to hunt up the meeting and to go there and to listen to the sermon, which contained no truth except the text. Every sentence that the minister uttered, was a perversion of the truth, but the spirit of truth within me caused me, while I was hearing error and perversion, to hear the divine truth that I sought.

This brings to our mind the fact that if a person who had not the spirit of truth, should listen to a sermon from the archangel that sits in the presence of God, the truths would make no impression upon his mind whatever; if he had been thinking from himself, he would have preconceived ideas that would be substantiated by his perverted understanding of what was said; but if he had an honest desire to know the truth, that he might live in harmony with it, then the voice of the angel, or the voice of man, that uttered the inspirations of the Most High, would be to his soul the voice of God; and even tho he were listening to one whose whole mind and soul were perverted, he would hear the voice of God transforming the perversion into great and important truths. Therefore we earnestly advise that all men seek first the spirit of truth from God, then truth will come to you in every utterance false or true; whether it comes in perversion or in divine order, you will be enabled to reject the error and to accept the truth; for, "Butter and honey shall he eat, that he may KNOW to refuse the evil and receive the good . . . and it shall come to pass, for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall every one eat that is left in the land" (Isa. vii. 15, 22).

THE land is filled with magazines and teachers who are bringing forth from the great treasure-house of knowledge a great mixture of truth and error. As "There is much earth from which a little gold is taken," so from all these teachers and teachings, and even in some articles that appear in this magazine, there is a great deal of talk and reasoning in which there is but little gold of truth; and unless you have the spirit of truth from God, there is no hope in your soul.

We have often been asked, "From the many teachings and theories and doctrines, what shall we believe?"—We answer, Seek God with all your heart, and desire with all your soul to know the truth that you may live in harmony with it; then all these confused teachings and theories will be to you but a mist passing away under the influence of the morning breeze, and nothing but divine truth will remain.

Truth is eternal; being vital, there is nothing that will remain but truth! Men may believe error and attempt to feed the people upon it, may express it with great power, but in the end nothing but truth will remain as a conscious factor in the lives of the people.

THE mind of a man is wandering thru a trackless wilderness; when it approaches the habitable realms of the earth, it hears many voices, crying, "This is the way, this is the ONLY way," and in the confusion of tongues it becomes terribly bewildered. What can be done under such circumstances? Stop; cease to listen to the multitude of voices; look to God from within the soul, with a desire to know the truth. Cease to listen to the many voices that are echoing thru the land; put your mind on God, the source of all truth, and desire to know his will. In the desperation arising from the many voices, let go of

all, turn the whole soul's consciousness to God, earnestly desiring, praying, for the Spirit of truth to make you to know, and to enable you to discriminate between the voice of truth and the voice of error; close the eyes of your consciousness to everything but God and his guiding truth; then will his truth flow into you and you will have within yourself the Spirit of truth.

Then cease to be anxious; cast aside all doubts and fears; put your life in the hands of God, for you should now realize that all human efforts are vain, and that there is no hope but in God and in his guiding intelligence.

THE land is full of "Truth seekers." Are you a "Truth seeker"? In what direction are you seeking truth? Are you seeking magical powers by which you may do wonders before the people, or do great things for your own aggrandizement and attainment? Do you wish to make the people know and realize that you have accomplished great things? Do you wish to make the people know that you are an "initiate" into the great mysteries of the magical world?—If you do, go on, you will meet with nothing but perversion and final disaster.

Do you realize that there is a God who created the world, and who had a purpose in its creation? If you do, then you must know, as reasonable men and women, that the most important thought, the most important knowledge possible to gain, is to know what that purpose is, and the methods by which it may be carried out in your own life? If by a word, thought created the world and yourselves, then to live in harmony with His purpose, must be the highest ultimate conceivable. Because, to know His purpose and live in harmony with it, you must at once know the laws governing nature and your own lives; and to live in harmony with that purpose, you must

live in harmony with the mind of God; to live in harmony with the mind of God, is to be a co-worker with Him in the accomplishing of the purpose in the creation of man. If God is eternal, his purpose is unchanging and immortal; then it follows, that if your mind is in perfect harmony and order with the divine mind, you will have in yourself immortality, as Jesus said, "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26); therefore, tho they crucified the body, pierced the heart with a spear, and laid the body in the tomb, yet, as He said, "I have power to lay it [life] down, and I have power to take it [life] again. This commandment [power] have I received from my Father" (John x. 18).

This power YOU may receive if for the same purpose you desire to know and do His will..

NOTICE

THE meetings of the BRITISH ESOTERIC SOCIETY are held every Sunday at 7 p. m., in the LECTURE ROOM of the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, London, S. W. Visitors are cordially invited.

BOOK REVIEWS

PSYCHOCRAFT, or The Oracle of Ellu, by Chas. H. Emerson, 1307 Congress St., Portland, Me. Bound in cloth. Price \$2.00. This is an unique book of 407 pages.

The author says in his title page of the book, "Psychocraft being the art of following the lead of instinct which uses human organic mechanisms with giant strength or aerial touch to avert disaster, create genius, prophetic insight, or verify faith with superorganic intuitions, incidentally introducing a new idea of the principle of onwardness, inherent in the race experience of mankind, in place of the Huxley measure of progress, individual sporadic genius, the pagan

futility of eternal return of endless cycles of purposeless existence. With illustrations by the author, giving for the first time in over two thousand years, a definite operative solution of the greatest mystery ancient Hebrew literature, the oracle of Aaron's Breast-Plate, carefully worked out and practically applied as herein presented in the elegant and infallible, Oracle of Ellu."

We have studied these laws for many years, and have made many extended experiments with them. The author's arrangement of a little box connected with the book with several colored balls in it, and instructions how to use them as an oracle, he claims is a method for developing the intuition—we hold that it is the opposite; for if a person depends upon the apparent happening of arrangement he is not depending upon the intuitions, but upon the astral mind, which is affected by the mind of the operator. Intuition is instinct impressing the intellect which puts in form the impression derived from the All-Mind. But these balls and their arrangement are governed by the same law as the cutting of cards, looking at the tea grounds in a tea cup; in fact almost any arrangement by which persons may assume to divine. All these things were spoken against and forbidden by God thru the prophets of Israel, not because they were not true in many instances, but because they were an obstruction to the developing of the truly intuitional mind. The book is unique, and furnishes means for amusement.

H. E. BUTLER, Ed.

MY CHURCH, by Rev. Louis G. Hoeck. 56 pp., paper. Price 25 cts. This work first shows the importance of the church in progressive civilization, but always with respect to the spirit of devotion. The author proceeds to unfold the still more beautiful, real concept of the temple of God as being in the true spirit of love, without regard to form or place or creed, and herein he reveals the advance which Swedenborgianism has made beyond other orthodox limitations.

THE TRUE THOUGHT OF THE CHILD, also, **THE TRUE THOUGHT OF THE HOME**, are two artistic leaflets of eight and twelve pages respectively, by John Milton Scott. Price 15 cts each. These, and "MY CHURCH" are all published by the Nunc Licet Press, 920 Nicollet Ave., Minneapolis, Minn.

THE BEAUTY BOOK OF ROXANA RION. 180 pp., cloth. Price \$1.00, presents methods for perfect health, including the care of the hair and skin, with special stress upon the removal of constipation and fat. There are twenty-one chapters to this book. The last, on "Thought and beauty," altho containing nothing new, is so succinctly expressed that it should alone be worth the price of the book, for it gives a splendid method for controlling the emotions by the proper use of the breath. The book is manifestly for women in particular.

THE RENEWAL OF THE BODY, by Annie Rix Militz. 168 pp., cloth. Price \$1.00. In the first chapter is brought out one of the dominating principles elaborated in eleven other excellent chapters—that, “Right thinking manifests as healthy organism.” In the chapter, “Generation and Regeneration,” the statement is made: “In Spirit there is no sex. Sex means separation. The origin of the word shows that. It comes from the Latin, ‘to cut, to separate.’ In generation is death. They who generate also degenerate. But in regeneration is life and immortality. . . . Give yourself to absolute Purity in every thought and feeling as to sex.”

“To those who are able to receive it, there is a teaching of complete transmutation of the fluids of the body, beginning with the seed, by which the body of regeneration may be a tangible presence here, the vehicle of union between heaven and earth. The Chinese mystics call the process *nay tan*, and name the breath, the saliva, and the fecundating fluid, as the three constituents of the new body, thru being conserved and transmuted” The chapter, “The Divine Alchemic,” also contains some very noble elucidations of the transmutative power of impersonal, true love—to God and his work. It is a very beautiful book with practical blessings for all.

SECRETS OF MENTAL SUPREMACY, by W. R. C. Latson, M. D. deceased) 138 pp., cloth. Price \$1.00. Nine chapters on Memory, Association of Ideas Imagination and How to Develop It, How to Concentrate the Attention, etc., the last mentioned is enough for the dollar. The book is replete with dynamic convincement of the desirability of Memory, Imagination, and Concentration, developed and controlled. It inspires the reader to demonstrate in self the fact of mental supremacy.

For the three (3) last-mentioned books address The Elizabeth Towne Co., Holyoke, Mass.

—ADNAH.

Mr. Henry Proctor is receiving some very fine reviews of his book, “THE SECRET OF LIFE,” some of which are as follows: [Ed.

From the “Sussex Daily News.”

“In his work on ‘THE SECRET OF LIFE,’ Henry Proctor, while bringing a high spiritual purpose to bear on the problems of our being, yet touches them with a truly human and practical spirit. All who read the discussions on “The Origin of Life” at the last Conference of the British Association, would do well to follow the more exact analysis of the question in these pages, for Mr. Proctor expounds theories which may not be altogether new, but which seem nobly, beautifully true. His view is that life pervades all space and all matter, and that therefore, dead, inert matter does not exist. This being so, as he points out in a

Foreword, if living organisms were produced in the laboratory, it need occasion no more surprise or alarm than the marvelous uses which science has made of electricity. The very simplicity of this standard renders it adequate for the probing of many mysteries of life. Man, the author believes, is a triune creature, having a body, a spirit, and a soul. And the object of his book is to present a triune Gospel, for, with the insight almost of a seer, the author points out the essential unity of the 'Law of God,' written in the Bible, the Law of Nature, and the Heart of Man. The Gospel comprehended in each of them, might be comprehended in the one word, Life. Then he shows how in the perfect man, body, soul and spirit, are in harmony, and how a fault in any, may throw the whole into discord. It is thus he emphasizes the old lesson of the healthy mind in the healthy body. This book unlike so many of its kind, is not a saddening work; it seems to be pervaded with a beautiful trust, a strong truth; it is merely the scientific expression of what Richard Jefferies, it would seem exprest aesthetically. The volume is published by Messrs. L. N. Fowler and Company, London."

From "The Kalpaka," India.

"The sound common sense and the depth of knowledge of Mr. Proctor, is well known to our readers as he is one of our permanent contributors. The work before us is based on the Bible, the miraculous and inspired book of the Christians. He who has understood the esoteric principles of the teachings of that Holy Book, or one who has grasped the right teachings bereft of all clothing, alone can understand the work before us. Mr. Proctor is in his element when he deals of vital fluid and its conservation. The book has some brilliant rules on this. Price 2s. 6d., net. [80 cts.]."

From "The Truth Seeker," London (Christian Evidence Society).

"THE SECRET OF LIFE," by Henry Proctor, F. R. S. L., M. R. A. S., F. L. C., author of 'EVOLUTION AND REGENERATION,' etc. Price 2s. 6d., net. [80 cts.].

This is a book dealing with the Regenerate Life and its results upon the individual. It is well and clearly written and quotes largely from Scripture to confirm the statements and arguments, and gives the quotations in many instances from the original Greek and Hebrew, as the case may be. This book has as its theme. Life. God, the Fountain of Life, the Source, is the Goal of Life. The life of which Mr. Proctor gives us a clear and learned discourse in the pages of his latest book, is the life that flows thru our own veins per media of the Waters of the River of Life, or, in other words, the Conserved Forces of our own Being. This is the river which is 'clear as crystal, flowing from the throne of God and of the Lamb,' described in St. John's Revelation. And the Conservation of this precious stream is 'The Way of Life.' To those who are coming into the Regeneration, we can recommend this book of our fellow worker and brother in the Christ-Love, and feel that many more such works are needed to help humanity

out of the slough of impurity and its consequent effect, disease. There are other sections in the book, which will appeal to one and all, especially Part 2 'The Origin and Functions of the Spiritual Life,' and Part 3, 'The Soul,' while for those who need to be instructed how to keep these pure and cleansed, that they may in truth be what they were created for, 'Temples of the Living God,' the chapters in Part 4 will give clear and detailed instructions. May this little book pass into the hands of those who feel the need of such help, and prove the blessing that they are just waiting for, since it comes from one who lives and practises what he preaches. God speed the message of 'THE SECRET OF LIFE.'"

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington D. C., Dec. 1913

Body	Enters	On			
		day	h.	m.	
☾	♊	1	9	34 p. m.	
"	♋	4	7	52 a. m.	
"	♌	6	8	36 p. m.	
"	♍	9	9	2 a. m.	
"	♎	11	7	0 p. m.	
"	♏	14	2	2 a. m.	
"	♐	16	7	0 a. m.	
"	♑	18	10	51 a. m.	
"	♒	20	2	10 p. m.	
"	♓	22	5	12 p. m.	
"	♈	24	8	19 p. m.	
"	♉	27	0	28 a. m.	
"	♊	29	6	52 a. m.	
"	♋	31	4	30 p. m.	
☼	♈	22	5	27 a. m.	
♂	♈	6	7	36 a. m.	
♀	♉	2	9	37 p. m.	
"	♊	21	3	47 p. m.	
♂	♊	2	4	30 p. m.	
"	♋	8	6	42 a. m.	
"	♌	15	2	2 a. m.	
"	♍	23	1	35 p. m.	
On December 1st					
♂	is in	♈	27°	40'	7"
♂	"	♏	25	29	28
♂	"	♈	14	27	7
♂	"	♏	6	56	48

BIBLE REVIEW

VOL. XII.

DECEMBER 1913

No 3

UNITY OF LIFE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

IN order to be able to grasp the great idea of the unity and

CONTINUITY OF LIFE

thruout the universe, it is necessary to understand what man is. For man himself is an epitome of the universe. His organism is built up of

INNUMERABLE LIVES,

and yet we know that these are after all

BUT ONE LIFE.

So it is with the universe. It is pervaded everywhere by one universal ether, one spirit, one life. And just as the spirit and life of man

PERVADES EVERY ATOM

of his physical organization, so does the life and spirit of God pervade every atom of his universe. There is, therefore, but one Life in the universe—the Life of the Spirit of God.

And as the spirit of man is both

IMMANENT AND TRANSCENDENT,

so is the Spirit of Life immanent and transcendent to the universe. For the spirit of man not only dwells *within* the matter of which his body is composed, but also upon,

and around and about him, like an atmosphere. Thus we read of Moses, that God took of the spirit which was *upon* him, and put it *upon* the seventy elders of Israel. It is said of Gautama Buddha that his spirit extended for a mile about him.

Now the spirit is identical in some sense with the life, for Inspiration affirms that "the body without the spirit is dead," and that when one is raised from the dead, it is because the spirit returns to the body. Now, just as the spirit of life permeates and pervades all the matter of the body, so does the Spirit of God permeate and pervade all the matter of the universe, insomuch that all matter can truly be said to be alive. Experiments have been made to prove this. Chloroform, poison, and alcohol have been applied to apparently inanimate objects, such as wood, tin, and iron, and in every case the same reactions were obtained as when these have been applied to animal or human tissue. Life, therefore, does not stop short at what have hitherto been called living things, but its vibrations and energy reach down to the very dust of the universe.

The whole of nature is therefore a manifestation of the one divine Life, of him whom the Scriptures affirm to be the Creator, Sustainer, and Upholder of all things, "in whom we all live and move and have our being," not as separate entities, independent of each other, but as

CENTERS OF CONSCIOUSNESS

and expression *in* the one Life. Science to-day is gazing upon a living universe. From the dark cavern of universal dead matter, she has stepped out into the glare of the noonday sun of

A UNIVERSE ALL ALIVE,

even to the smallest and apparently most inert particle. Altho this was held as a verity by the most ancient philosophers, it is only the latest scientific discoveries which

have again demonstrated this valuable lost truth. The tendency has been toward the discovery of lower and lower forms of life, such as that of bacteria, microbes, infusoria; groups of cells with a common life; and single-cell creatures down to the monera, which latter presents to the sight

A TINY SPECK OF JELLY

without organs of any kind, but which yet exercise all the functions of life-movement, nutrition, reproduction, sensation and dissolution. The monera, as Haeckel affirms, are

"ORGANISMS WITHOUT ORGANS."

The line between living forms and non-living forms is being set back further and further by Science. Living creatures are now known that resemble the non-living so closely that the line cannot be definitely drawn. Some of these are capable of being dried and laid away for several years, and then may be revived by the application of moisture.

Crystals, like living forms, may be sterilized and rendered incapable of reproduction. They may also be "killed" and future growth prevented in this manner. The hardest rocks and metals are composed of miniature crystals, and thus the very dust being composed of these, there is

NOTHING ACTUALLY DEAD.

Metals are subject to fatigue, to infection and disease, and have been poisoned, and restored by antidotes. Drugs cause identical effects on metals and animals—some exciting; some depressing; some killing.

Professor Bose of the Calcutta University found by a variety of experiments that some poisonous chemicals "killed" pieces of metal, rendering them immobile and therefore incapable of registering records upon the apparatus he used for the purposes of this demonstration. In

some cases antidotes were promptly administered and saved the life of the metal. Pieces of

VEGETABLE MATTER,

he likewise found to be capable of stimulation, fatigue, excitement, depression and poisoning. In one of his public experiments, Professor Bose demonstrated that a

BAR OF IRON

was fully as sensitive as the human body, and that it could be irritated and stimulated in the same way, and finally could be

POISONED AND KILLED.

He proves that metals manifest something like sleep; can be killed; exhibit torpor and sluggishness; get tired or lazy; wake up; can be roused into activity; may be stimulated, strengthened, weakened; suffer from extreme cold or heat; may be drugged or intoxicated, the different metals manifesting a different response to certain drugs, just as different men and animals manifest a varying degree of similar resistance.

The conclusion is that life and even mind is present in every atom of matter and in every electron which composes the atom. For as Dr. Saleeby says: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is apparently not alive. But if

LIFE IS POTENTIAL IN MATTER,

it is a thousand times more evident that mind is potential in life; is potential therefore in the unit of matter—the electron itself." Thus mind and matter are the warp and woof of what Goethe called, "the living garment of God."

In the mountain and the ocean, the flower and the tree, the sunset, the dawn, the suns, the stars—all is life-manifestation of the one Life.

EVERYTHING IS ALIVE,

quick with living force, power, action, thrilling with vitality; throbbing with feeling; filled with activity. There is no dead substance in the universe—there can be none—for Life cannot die. All is alive, and Life is in all. Forms and shapes may change and do change, but Life remains eternal and infinite.*

THE MAN OF NAZARETH

BY I. MENCH CHAMBERS

“THE lowly man of Nazareth
Yet walks the golden way,
Where loving deeds and kindness
In human hearts hold sway.
Whate’er experience may bring,
He stands amid its press
And waits with benediction
Our hearts and hands to bless.

We see His face amid the throng,
With seamless robe he stands,
And pity beams thru kindly eyes
As one who understands.
‘Go forth,’ saith he, ‘and weary not,
Love’s path must yet be trod,
And those who live unselfishly,
Still keep the road of God.’

Ah yes, the Man of Nazareth
In spirit tarries near,
Where pilgrims on the path of life
Yet need a brother’s cheer;
And those who bend with healing love
Above earth’s stress and pain,
Reveal the Christ of Nazareth
To human lives again.”

* Vide “Gnani Yoga,” by Ramacharaka.

ENDLESS LIFE

BY ENOCH PENN

ENDLESS LIFE ASSURED

WE read that "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." We have heard these words read over the grave of one just departed, and the accepted understanding of them is that the soul that had laid down this body that was about to be buried, would awake in the spirit-world and find itself clothed upon with a spiritual body that would be immortal and incorruptible, and that this would constitute the "victory over death," obtained thru the redeeming power of Christ. This idea is not in harmony with the Biblical statements. Rendered into simpler English the statements are: This corruptible body shall become incorruptible, and this mortal body shall become immortal. (See Phil. iii. 21.) This would be obtaining victory over death. He whose body lies in the grave, is not the victor of death, but he is the victim of death.

The question arises: Is it possible to know just when one has past beyond the power of death? It is assumable that not until a number have had this experience can this be answered. The faith of some may be so strong that it gives the undoubted assurance that amounts to a reality long before the point is really gained. And it is think-

able that the confidence of some may be so little that they will not accept the fact as soon as they might because they lack the boldness to claim all which is their proper due. But whether we shall know when we have crossed the line, or whether there will be any distinct line or not, there are evidences that may be had, to prove that the line has been crossed, and death conquered; that immortal life is an assured fact.

The fact that our progenitor was, or that our progenitors were, "sons of God," indicates very strongly that even tho a person advances in the regeneration where he enters the immortal state, where there is obtained a measure of consciousness in the spirit-world, and a consciousness of Divine acceptance, that person may, if he will, return to generation and death, even tho the ultimate goal is within sight.

In John vi. 27, Jesus, speaking of himself said, "For him hath God the Father sealed." We are left in doubt whether Jesus meant that he had been sealed unto eternal life. We have, however, something very definite concerning the sealing of God's elect before the coming of the great destruction, which, the Revelation gives us to understand, is to come upon the earth at the time of the consummation of the age. The statement is, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads."

The common use of a seal is to indicate an authoritative declaration concerning the thing sealed. The angel had "the seal of the living God." The statement that the servants of God were sealed "in their foreheads," indicates that they had attained the knowledge, and all else necessary, to assure their ultimate attainment of eternal life. This thought is in harmony with the words of the Master: "Ye shall know the truth, and the truth shall make you free." Also it harmonizes with the state-

ment of the Spirit by the prophet: "My people are destroyed for lack of knowledge" (Hosea iv. 6).

The knowledge implied by the seal of God in the forehead, may be, in a measure, understood, by considering the statement in Revelation xiv. 1, "having his name, and the name of his Father, written in their foreheads." To know the name of a thing implies an understanding of the nature of that thing. In Psa. xci. 14. we read, "I will set him on high, because he hath known my name;" and in Psa. ix. 10, "They that know thy name put their trust in thee." In his prayer to the Father, Jesus said, "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "I will give them a heart to know me" (Jer. xxiv. 7).

This thought exprest by the Master, "to know God, and Jesus Christ," is the assurance of eternal life, implies that to be sealed with His name and His Father's name in their foreheads, is to know God and Jesus Christ.

KNOWING GOD

To know a person, is to become acquainted with him, to meet him face to face. Can a man become acquainted with God? can he meet Him face to face? Jesus declared that the pure in heart shall see God. And of those who shall follow on unto the end it is written, "They shall see his face." The time was when men could not see God's face, but since then men have developed where they may. To "see his face" is a term which cannot properly be applied concerning God the all-pervading Spirit. By referring to the account of the creation we find that the Elohim, who created the earth, referred to themselves as a body of individuals, in the words, "Let US make man in OUR image, after OUR likeness." "And the Lord God said, Behold the man has become as one of US" (Gen. iii.

22). The term Elohim means "Gods." Jesus claimed to be one of these when he said, "I came out from God." Again, he said, "I came forth from the Father, . . . and I go unto the Father." And again, he prays, "Glorify thou me with thine own self with the glory which I had with thee before the world was;" that is, the spiritual individual that overshadowed, dwelt in, and actuated the body of the man Jesus, was one of the Elohim, one of those who created the world.

The declarations of Jesus that the pure in heart shall see those who made the world, and the promise "they shall see his face," prove the possibility of one's advancing in the regeneration until one becomes acquainted with God.

As the soul grows, while the personality struggles on thru the years, now and again appear one and another, or perhaps, even many at one time, of those who are "ministering spirits." The love of these given in times of need, fills and strengthens the seeker after Godlikeness and eternal life. And as the channels of that inflowing life are opened up, the soul grows more and more in quality like unto it. And the time comes when even the Father himself, the Elohim, those who made the world, deign to appear before him. As man looks into that face with its majesty of a glorified manhood beyond all human thought, is he afraid?—Does the child in the cradle fear when it sees its father with gentle, kindly face bending over it?

The thought of a man being acquainted with God, to meet him face to face, as a friend, may seem to some to savor of blasphemy. Nevertheless, we read that Abraham talked with God face to face, as with a friend. Concerning Moses God said, "With him will I speak mouth to mouth." And in Zechariah's prophecy we read these words, "Awake, O sword, against my shepherd,

and against THE MAN that is my fellow." Here God speaks of a man who is his fellow, an associate. This statement as rendered in Rabbi Leeser's translation is in even stronger language. It reads, "the man whom I have associated with me." For the time comes in man's attainment thru the regeneration, when he is admitted among the Elohim and is recognized by them as a fellow. Thus do men take the name of God, in the full sense of the term. As a father gives his name to every one of his legitimate sons, so God gives his name to his children. "Bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name" (Isa. xliii. 67).

Those who follow on in the regeneration, will reach the point in their experience when Jesus Christ will come to them and will make himself known to them. Then they, having seen God face to face, and knowing the Christ, can say, "I know God and Jesus Christ."

Thus do those advance who follow the Master into the regeneration, and when they come to know God, and Jesus Christ, they will have in that knowledge the assurance of endless life attained.

IN THE HOURS OF MEDITATION

THE following is taken from *Prabuddha Bharata*, (Sept. 1913), published in Mayavati, Sohogat P. O., Almora (Himalayas), India.

“AND the Voice of the Guru [teacher] said:

“‘My son, draw thyself within the Innermost! Outward things are like darts and arrows that do but bruise the soul. Make thine Inner Self thy true abode. The great Rishi Solomon hath said, ‘Vanity of vanities, all is vanity!’ Ah indeed so! What is even the treasure of the whole world at the moment of death! How well also did Nachiketas of Upanishadic fame know! He conquered Yama himself thru that great victory which renunciation brings. All that which possesses form must suffer death—the fate of all form. Even the mind itself is a form. It, too, is subject to change and to disintegration. Go thou, therefore, beyond both mind and form.

“‘From the highest standpoint nothing matters. In the supreme sense, once thou hast given thine heart to thy Lord, nothing can bind thee. This should give thee a wonderful sense of freedom and expansion. This should make thee fearless. Love is the greatest power. By the power of love all veils which blind thy vision of the Beloved One can easily be rent asunder.

“‘Purify the mind! Purify the mind! That, once and for all, is the whole and only meaning of religion. Develop continuity of thought along the highest line. More and more develop consistency of purpose. Then nothing can withstand thee. Thou shalt move unto thy goal as readily as the eagle flies. O that one could think at all times of the highest! That in itself would be Freedom.

“ ‘Rouse thyself from thy sluggishness! Reconstruct thy whole nature. Open thine eyes to the beauty which is everywhere. Commune with Nature. She shall teach thee many lessons now unknown to thee. She shall bring to thee great calm of personality. See the Invisible Divinity e’en in the visible universe about thee. Be the witness! The actor is burdened with the effects of action; if thou must act, even in action be thou the witness. Concern thyself with nothing but self-realization and self-analysis. Strengthen that which in thee is best. Pay no attention to the opinions of others! Be strong! Make thy very own mind thy Guru. Saturate it to such an extent with great purposes and ideas, that of itself it shall seek and express the highest. Once strengthened it shall arouse itself, and things undreamed of shall be revealed to thee.

“ ‘Refrain from criticism! Art thou thy brother’s keeper? Art thou the custodian of his actions? Who has placed thee as a judge above him? Blot out the slightest memory of another’s evil conduct. Be thou concerned with thyself. Thou shalt find enough in thee to condemn and criticize. And yet thou shalt also find enough to give thee joy. For each unto himself should be his own universe. Let the human in thee die, so that the Divine shall be revealed. Is it not better to be at peace? Disturb thyself about nothing! Trust not in man, but in God! He will lead and guide thee.

“ ‘Stand like a rock in this *samsara*, the sea of unrest. Walk thru this interminable jungle of the manifold like a lion. Omnipotence is behind thee; but first crush out all desire for earthly or purely physical power. With the sword of discrimination cut in twain all that comes of *Maya* within thy path. Dictate to none; let none dictate to thee! Be unafraid of death, for if it should overtake thee even at this moment, know that thou art already on

the Path and walk on fearlessly. Death is only an incident in a larger life. Even beyond death the possibilities and opportunities for spiritual progress exist. There is no end to what one may become. Everything depends on individual effort, and the mercy of God is always at hand.

“Study everything about thee; and thou shalt find that for thee in everything there is a spiritual message. The One reigns supreme, the One that is in every aspect of the Many. Worship the Omnipresent Unity even when the manifold, by its distracting variety, would give the lie thereto. Appearances deceive, as the proverb says, but it is man’s duty to detect this deception and see Reality behind all appearance. Each is the custodian of his own Karma; each is the breaker of his own bondage; each must for himself discover Reality. There is no other way. Each stands on his own ground; each must fight his own battles; and realization is always a wholly individual experience. Ultimately, each is his own Savior and his own Lord. For the Divinity-That-Is shall shine as the Unit Whole thru each and every fragment of personality. Such is the teaching that is to be realized. And that realized, the Great Goal will have been attained.’”

“Again the Voice of the Guru spoke unto my soul:

“‘Treat thy body as tho it were a thing apart from thee. If thou shalt say unto it, ‘Do this,’ that it shall do. The Master has said, ‘Imagine thyself seated as a clock upon the mantelpiece and study thy daily comings and thy goings. Thou shalt find how vain and useless most of them are.’ Therefore cease placing any undue importance or attachment upon the incident of the hour. Ignore the physical, if thou canst not spiritualize it. To bring divinity even into commonplace daily life, is difficult indeed; but that is the test. It is not only upon the heights, but in the valleys, as well, that we must come face to face with God. How truly concentrated that mind

that can gather glimpses of the Spirit even from the most ordinary circumstances.

“ ‘Root out the slightest trace of egotism. The more thou dost study thy personality, the more shalt thou find that egotism rushes forth in almost every experience, whether of action or of thought. Egotism is not only to be overcome, but verily to be entirely crushed out. Even in self-blame or self-pity this cursed phenomenon is seen to exist. The true man of realization blames neither others nor himself. He ignores circumstances, being covered with mightier things.

“ ‘See thyself as already dead. Even in life separate thyself from the body. See the spirit, not the form of things. Then, in thy new and clearer vision the whole of life shall be seen in a new light and be made manifest to thee in new and loftier and altogether spiritual forms.

“ ‘Reflect much on the immense continuity of mental and moral experience. That man is born and re-born until progress has become merged in perfection, will then become self-evident. Each is creating thru thought, desire, and action, a world of which he himself should be the governor. It is not one, but innumerable bodies which the soul creates in its effort to sound the very bottom of the ocean of objective experience and pass beyond such experience into the full and subjective consciousness of Pure Spirit.

“ ‘Kill out any hankering for the occult and merely speculative. The increase of false knowledge or the acquisition of so-called psychic powers, in and for themselves, is pernicious, as it intensifies the ego and makes for added selfishness. The extension of consciousness in various ways in the spiritual process, is an acknowledged phenomenon, and strictly incidental. When this, however, is placed superior as the aim of Self-realization, the process on the Path is hampered a myriad-fold. Beware

of the ego as thou wouldst beware of a mad dog. As thou wouldst not touch poison, or play with a poisonous snake, even so keep aloof of psychic powers and those who pretend to these. Let all the faculties of thy mind and heart be directed to the Lord. What else shall be the aim in the spiritual life?

“Be independent! By all means, be independent! Place thy trust in thine own possibilities and in the mercy of the Supreme. Faith in others will only make thee more and more helpless and miserab'le. If thou dost not believe in thyself, the most painful experiences will force thee to do so. The Law knows nothing of sentiment or self-commiseration. It shall grind thy animal nature into spiritual shape. It has but one aim, that of transforming thy character! Why tarry, then? Why put off until another life that which may be realized this very moment? Be sincere! Be tremendously sincere! Worthiness or unworthiness is not the question. Thy salvation is *assured*; for thou shalt be *forced* into the higher life. That is the destiny of each individual. Divinity *must* be made manifest.

“A glorious spiritual indifference is likewise necessary. Why take notice of the thousand and one irritating details the day may bring forth? Be thou free; realize that all these are only the currents of that mighty flow of past *samskara* from which thou must forever sever thyself. Let come what may; let concerning thee be said what may. To thee all things must become as unsubstantial as a mirage. If thou hast really renounced the world, how canst thou be troubled any longer! Be consistent in effort as well as in idea and ideal.

“In the galleries of art the critic studies various paintings, some ghastly tragic, some radiantly beautiful; but he himself is not actually affected by the emotions portrayed. Do thou similarly. Life is an art-gallery; ex-

periences are, as it were, so many paintings hung upon the walls of time. Study them, if thou dost choose to do so; but free thyself from any emotional interest. Study, but be unaffected. Bearing this in mind thou shalt become, in very truth, the witness. Study thy mind and all thy experiences as a physician might study the body or its diseases. Be unsparing in thy criticism of thyself; then shalt thou truly progress.

“The way is long. The process of education necessitates repeated lives. But one may live intensively and thus avoid the circuitous paths which are trodden by such as live extensively and only on the surface of their personality. Thinking deeply and continuously on spiritual subjects, and moulding desire into aspiration, and passion into spiritual fervor—these are among the ways and means. Determine to be consistent each hour of the day until thy whole nature becomes charged with the spiritual idea and intention. Be always on the guard. Resign everything to him who is the Dispenser of all good things. Embrace whatever will keep thee steady on the spiritual path, even tho it be the fear of death. Thou art the young plant that needs support; catch hold of anything that makes thee strong. Cling unto it with might and main. Be steady; sincere, earnest-minded, righteous, and avail thyself of each moment and opportunity. Long is the way; time is flying. Therefore, as I have counselled repeatedly, set thyself to the task, devoting thy whole soul to it, and thou shalt reach the Goal!”

OUR SERVICE

THE WORK OF YAHVEH ELOHIM DURING THE CLOSING SCENES OF THE AGE

BY GUNNAR NAUMANN

"AND tho the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying: This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 20-21.

THE purpose of "Bible Review," of the Esoteric writings, of Brother H. E. Butler's works, and of all other works of the Holy Brotherhood, is to serve God and his people at a time when the greatest crisis in the history of the world is at hand; to lead the elect-Body, in the power of the Spirit, on the narrow path; amid all the alluring attractions and subtle influences that throw their magic spell over the unwary; against all the forces on the lower planes of both spirit and nature developed to their utmost capacity, forward to the consummation of the age, to final triumph in glory at the end of the path, which opens into the unlimited sphere of divine sonship, liberty and power.

This work is of such stupendous character that very few even of the Brotherhood, as yet fully realize its magnitude. It can be seen in its real greatness by those only who are made conscious of the cause-world and its effects in the ultimate; whose souls are in close conjunction with the Elohim, being illuminated by divine wisdom, and who in prophetic vision behold the successive unfoldments of the involved fundamental principles of creation.

The central point of this work, its crowning glory, that on which all the rest depends for succeeding ages, and on which all the light of all progress and all revelation

is focalized, is the Firstfruits, or the gathering of the regenerate Body of the elect. This is the coming of the Christ in us and to us, the goal of life, the conscious presence of YAHVEH Eloiyem. For this work we have determined to give our life and our all.

I wish the readers of "Bible Review" to know that this article is introductory to a series of articles, which, thru the mercy of the Father, shall be one of the many factors to accomplish his great work, and to help to enlighten the path of the elect thru the approaching crisis.

Our purpose is to point out the absolutely true way of life, the aim set before us, the errors and dangers to be overcome, and the means of victory. Now, some may think that they already have all things and wonder what is coming. To such I wish to say that the work is progressive; that the Body-elect is not yet mature, in fact it is as yet only in its infant state; that all the different talents of the individual members must be made to serve in their respective capacities and uses before the Body and its work is complete; and that no one member alone is adequate to serve for all uses. The kingdom of heaven on the earth must be founded on principles of pure democracy, i. e., intelligent cooperation and service in conjunction with celestial powers. When we recognize this truth the greatest danger of self-exaltation and love of sovereignty is overcome.

Whatever truths it pleaseth the Father to reveal thru "Bible Review," in our writings, yours and mine, from this time on, which may throw more divine light on the Word and on the Path, I am sure the same will not detract from the value of what we already have in the Esoteric writings and in Brother Butler's works; for if such additional light confirms and establishes the teachings in "The Goal of Life," "The Narrow Way of attainment," and other works, which I feel confident they will, possi-

bly with some exception, then the value of these works is only enhanced.

I wish to go still further. I write from actual experience and knowledge. Since the times of the Apostles, nothing has been written that is equal to Brother Butler's works in potency for teaching the regeneration and for illuminating the soul, and I consider it absolutely necessary for all readers of "Bible Review" to make themselves thoroly familiar with these works, to read them over and over in deep meditation, prayerfully, until they experience the power of YAHVEH Elohim as an all-controlling life-current taking possession of soul and body. If you do this, our work will be much facilitated.

With some hesitation I began writing a few articles for "Bible Review," realizing that others, who for many years have had intimate knowledge of the truths set forth therein, would be much more capable than I, a neophyte, rather than a master. But where the Spirit was leading I had to follow. And as my previous experience and training under the guidance of the Spirit alone, had already led me to a point on the path where the principal truths contained in Brother Butler's works shed their light, I realized that it was thru the will and providence of God that I should serve in this way. This conviction has since been much strengthened by various experiences. For at that time I was much enlightened by the clear and powerful presentation of these truths, particularly regarding regeneration, and I was then raised up to this higher plane of the regenerate life.

Here let me say freely that one of the greatest errors of the apostate churches is in teaching, or making their "converts" believe, that they have been regenerated when they join the church, when they have been stirred up to repentance or reformation, or even when they have been really converted. All this and all devotion may be

contributory *towards* regeneration, but still on the natural, the earth plane. The regenerate life is higher, without earth's affections, free from the struggle, free from sin; for, "He that is born of God commits no sin, . . . and cannot sin." This is the seventh state, the Sabbath, the rest of peace.

I have arrived at these truths, or this state of life, in a somewhat different way from that experienced by Brother Butler or most of the Brotherhood, for no two souls are enlightened in all the truths in exactly the same order. What is the starting point for one may be the finishing part for another, according to soul capacity. I was led by the Spirit particularly along the lines of prophecy and symbolism; not only prophecy as generally understood and applied to historical events, but prophecy founded upon the eternal verity of things; the philosophy of prophecy being deductions, or results in the ultimate, from involved spiritual principles, as true science is deductions from established natural laws. Therefore the prediction of prophecy may be just as sure as the results of applied natural laws. Of these things I purpose to write from time to time, as the Lord gives me grace and strength, and of all related subjects. All doctrines and works of men, must be weighed in the balance; thru the power of YAHVEH Elohim only may we be not found wanting.

The time is now at hand when greater trials and dangers than have ever been are in the way of God's people. It is a time of sifting out and bringing to perfection those who are to lead and govern the nations of the coming age. We must pass thru this last trial and *overcome* in order to be fitted for this great work. No greater responsibility has ever rested upon any man than upon those who at this time appear before the people as leaders and teachers, and woe unto those who proclaim themselves as such who are not called by the Spirit. For, "no

man taketh this honor unto himself, but he that is called of God—as also Christ was called—a priest forever after the order of Melchizedek” (Heb. v. 4-6). If He “made them [us] to be unto our God a kingdom and priests, and they reign upon the earth” (Rev. v. 10), surely we must be of this order; else we are in danger of coming under the ban of the Master (Matt. vii. 22-23). The way is narrow and strait. How shall we be able to do this work? How may we be absolutely sure that we do not make any mistake? that we lead the people in the right way? Often we undertake this work with great fear and trembling lest we should err on the way. Would it not be better to leave these things alone, or leave them to greater and abler minds?—But no; the Spirit will not permit. We cannot hide the God-given light. He has promised us his Spirit to lead us into all the truth.

Our enemies are not only those on the lower, material plane, but when we have overcome all things on that plane, or think we have, and live the higher life, we meet certain mysterious influences that if possible will divert our minds from the true path. It is absolutely necessary for us thoroly to know and realize the nature of these dangers. We cannot know them except by spiritual experience and revelation of the highest order. The real servants of God teach the absolute truths of God as revealed to them, and they are inspired to know what is purely divine truth and what is not. This is a spiritual qualification that comes with a true life, with no other motives than to know and do the will of God. In this state of mind we have a clear conception of the difference between truths fully known and understood and truths not yet revealed and consequently not yet given or permitted to be taught. The true servant of God will then frankly say that he does not know, and that as yet he has not been directed by the Spirit to teach this or

that. On points of such occult nature it is well to direct a searching thought, but not to hold a confirmed idea. This is the only true way of scientific and spiritual attainment, and I find it a leading characteristic in all of Brother Butler's works.

This sincerity of the soul is the very first requisite for receiving further light, and if we then in the right spirit seek the light it will come. But the spiritual (?) rulers of the people have adopted different methods; not willing to acknowledge ignorance, or, to suit their own conveniences, they have produced from their own imaginations different explanations of spiritual and heavenly things, and in this way the doors have been opened for all sorts of errors to be let into the church.

The greatest danger for the neophyte, the seeker after the higher attainments of the Christian life, is the tendency in human nature to follow some *man*, or some society of men; to set up some image in the mind and heart as the ideal. This tendency has its source in the highest faculty of the mind, the organ of veneration; or the idea of God. This organ occupies the highest position in the brain and is a ruler over all the other organs of the mind, for good or evil. When perfectly normal it invariably turns the whole mind towards God, stimulating all the other organs to divine service. But if deflected from the true path, it sets up an image or some other ideal and thus falls into idolatry.

There is also a certain law of polarity between the higher organs and the lower, at the base of the brain, keeping these on a corresponding level. Amativeness, acquisitiveness, alimentiveness, *et cetera*, are therefore not possibly governed for higher uses so long as veneration is perverted. This explains why there is so much corruption and secret vices even among professedly Christian people. In Bible language idolatry and adultery are

classified together as synonymous sins. But more will be written along these lines in future articles.

The true and faithful servant of God does not seek followers of himself, or of his doctrines, but he seeketh to touch the minds and hearts of men with spiritual light-waves that they may as of themselves wake up to a realization of the absolute truths and powers of the divine order, and endeavor to rise above the animal plane of nature. Those who find this narrow way of life and begin to walk in it, naturally look up to us as their masters and leaders, and here is where the truly inspired servant must take his stand and not be tempted by the love of rule or honor for himself. He must have his soul entirely fixed on the Lord YAHVEH. He must have a clear discernment of all these deviations from the true path, in order to be a safe guide for God's children.

Never have spiritual and divine truths been so clearly presented to us, and never has there been so much false religion. It is the fulfilment of the words of Jesus: "The time cometh when I shall no more speak unto you in parables, but I shall tell you plainly of the Father" (John xvi. 25); and, "If it were possible they shall deceive the very elect" (Matt. xxiv. 24).

We are approaching the end of the journey. We are often left alone on the path. They all forsake us. Our nearest earthly kindred and friends desert us and turn against us. We feel the earth affections and ties torn away from us, as we rise to the higher realms. Thus left alone, an indescribable longing takes hold of the soul—a longing for more intimate union with God and the spiritual Brotherhood. This is the work of YAHVEH Elohim, to draw us together into one Body (Matt. xxiv. 31), that those who love each other with a love divine may be together forever.

Divine peace be with you.

FAITH

BY H. E. BUTLER

THIS word "faith" has been covered by theological ignorance so deep that we have to go down deep to find it under the mass of perversion. It is essentially a Bible term and more largely a New Testament term. It was undoubtedly coined for the specific use to which the Lord Christ put it. We read that he said, "Whosoever . . . shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith" (Mark xi. 23). Again he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. xvii. 20).

Let us stop and think of this assertion for a moment, if you had that faith you could speak literally to that mountain, (notwithstanding this nonsensical theological ignorance, that Christ did not mean what he said), and there is a law in nature, materialistic, tho you call it, by which this extreme utterance may become true and effectual.

We read that the Apostle Paul said, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). The word "substance" is composed of two words, *sub*, under, and *stare*, to stand: to stand under; that which underlies all outward manifestation; the foundation upon which things are builded. How many who believe these words can believe that faith is a sub-

stratum underlying all other substances, substantiality, the base upon which stands all which we call matter? The same great philosopher, Paul, says further on, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (Heb. xi. 3); here in these words you perceive that Paul makes faith the foundation and cause out from which came all things. Now this does not take us up into a realm of the mystic, mysterious, and unknowable; but, on the contrary, it takes us right into nature, to the laws governing the elements that are in nature; elements, it is true, beyond those that have been discovered by the Scientists—elements that are so potent that they may move ponderous bodies of earth, or earthy material, in any direction.

Now think for a moment upon that word "faith;" here is a substance by which, the Lord Jesus said, that anything, however great, even a mountain, may be moved out of its place. It is an axiom of Science that, "*Action is equal to reaction and in a contrary direction;*" here is a teaching of the greatest Master the world has ever had, the Lord Jesus Christ, that there is a power in the word spoken by him who has faith, greater than all other powers known in nature; for he said in connection with this, "Nothing shall be impossible unto you." It was the mission of Jesus to demonstrate these great truths to the world at the time in which he lived on earth, by manifesting the power of the word in many ways, even to speaking to the winds and the waves, and they obeyed him. We have said that this is not some mystical power that we cannot understand, but we can understand it, and we shall understand it more fully in the near future.

A few years ago we wrote two articles for "Bible Review," entitled, "*Electro-Archon,*" which was an effort to show that there is a power beyond electricity, so po-

tent that it actually governs electricity; this element is still unknown to Science, but has been found by a few and called the "Demon of science," because in experiments with electricity it has come in and thwarted the experiments by not obeying the laws with which those making the experiments were familiar.

What has this to do with "faith," the subject of this article? with Paul's declaration that faith is the substance of things not seen? and that by faith the world was brought into existence? It is well known that there are many men, and even women, if they pass their hands over a glass case filled with feathers, the feathers will follow their hands. It is a common thing to hear it said, "He, or she, is so full of electricity," but that is never said of a man or of a woman who is puny and weak; it is said only of the strong, vital, active individuals; therefore it is evident that electricity is an active principle in the physical body. It does not follow that one who is thus filled with electricity is also filled with great powers of mind, for it is frequently the opposite; therefore it is evident to the reasoning mind that there is something almost akin to electricity that is higher, finer and stronger than electricity, and is the element out of which mind is formed. Shall we go into the mystic and unknown and unknowable to find out what it is?—By no means; this *electro-archon*, when known and understood, will be found to be the very container, the governor, the controller of mind; for, by mind, thru the word of God—a thought formed in the mind of the Infinite, and sent out by faith to do its work—all things were made.

Stop again, muse and think deeply—"faith is the substance;" by faith the worlds were made by the word of God; if this is true, then all which we call matter is by virtue of faith. This has given rise to the the thought that is now flying thru the world, "All is mind," which

is a great truth. Our physicists who have been searching for the very foundation of matter, have reached a point where no longer they find that the atom is the last analysis of matter, but they find that the atom is a little system in which float many electrons; and the most intelligent conclusion of these physicists is that the electron is only a "center of force." Force—what is it?—Echo alone answers, "Force." But the study of mind and its powers does not echo the word, "Force," like a parrot, but answers intelligently, "Faith." But we cannot tell you the substance, or the result of the analysis, of the material of faith; this is reserved for the mind of a God. But this we can tell you, that the mind of man is the outgrowth of earth; that is, he is the result of evolutionary development from earthly experiences; and he is the ultimatum so far in the earth's development of faith in the word of God by which the worlds were made.

At this point you who think deeply will see that our words bring together first, the power of faith in the word of God that made the world; second, the invisible substance that we call "mind;" third, the invisible and unknown substance which we call "force," and focalize them all in the mind of man. When they are thus focalized in a well-ordered and perfect mind, it becomes evident that these "centers of force," the electrons, and all force, such as gravity, adhesion, cohesion, energy, *et cetera*, are outgrowths of one central force, the mind of the mature man.

If this is true then the mind of the mature man is the focal center of all force and energy that exist in the earth and around the earth; and he must be able to command and to control this element which has formed the earth and which controls all action. Then so surely as you cannot do anything, even to the moving of a muscle of the arm, without faith, belief without a doubt—but by

belief in your own ability to do so, you do and accomplish —so surely as by faith you arise from your chair and walk across the floor; if you thoroly believe without a doubt the things of which we herein write, so surely can you control and command the *electro-archon*,* the foundation-substance of all matter, the substance governing and controlling the “centers of force” in the atom. The superior, organized mentality in you can command this substance, of which every atom of earth is composed, which not only unites in composing the physical mountain, but composes all earth; therefore the mind of man can cause these invisible “centers of force” to transfer the elements—of which these “centers of force” built the mountain—from one place to another, or can dissipate these elements so that the mountain ceases to be. These things are done thru the continuity and expansion of the same faith with which you arise from your chair and walk across the room—and “Nothing shall be impossible unto you.”

Divine wisdom and peace be with you.

* I do not wish to seem dogmatic in my view of the *electro-archon*; or to be understood as believing it to be the ultimate of the mind of man and of spirit, or even of force; for, logical deductions make it evident to my mind that there are unlimited elements and forces, each finer and stronger than the preceeding one; but I do wish to say that whatever the mind of man is able to touch, it may also control by that wonderful power called “faith.”

UNFAILING LOVE

BY LURA BROWER

THE love-force of the universe is thine
If thou wilt ope thy doors to its inflow;
No more needest thou for lesser love repine,
For it shall heal thee of all pain and woe;

And strengthening shall come so thou canst live
To be a mighty power to bless the all;
According to the meed received, canst give;
Go forth to feed My hungry when they call.

Thou art My child. Come, lean upon my breast;
My love suffices for thine every need.
Weary art thou? and heartsick? I give rest;
By waters still and fragrant pastures, lead.

I love thee, child, above all human love;
Canst thou not rest in this assurance sweet?
These trials come thy faith in Me to prove
And make thee yearn to listen at my feet.

I love thee, and so would free thee from all stain
Caught from thy weary wanderings thru earth.
Be still beneath the cleansing touch of pain;
Soon cometh unto thee a glad *new-birth*.

Then shall thy soul rejoice and upward wing
Her flight unto the mountain of her Lord;
While soaring, with a voice so peaceful, sing.
In others it shall wake some answering chord

Of life and love and joy and hope etern,
Of faith in God's great tender mother-heart,
Which o'er each child doth ever ceaseless yearn,
Would unto all the highest good impart.

THOUGHTS ON OUR RELATIONS WITH OTHERS

BY JACOB

It is well to bear in mind that in our association with others, it is the personality that is affected, and not the soul. A little self-examination and self-analysis will reveal that our grievances in our relations with others, in a very large measure, are wholly imaginary.

The human or natural man too often fancies he is being abused or despitefully used, if others do not either pander to the vanities of the personality, or walk according to the line that the old self feels so well qualified to lay down for others.

It is the human or the mind of the flesh, that consoles itself with the assurance that, sooner or later, justice will be meted out to all who happen to cross the self. That this desire for justice, has no place in the Christ-life, it is very evident thruout the life and teachings of our great exemplar; and this fact was particularly emphasized at the time of the crucifixion. It will be remembered that notwithstanding the Lord Christ was nailed to the cross, and had all manner of indignities heaped upon him, and was then suffering the most cruel death, yet he gave utterance to the immortal words, "Father, forgive them; for they know not what they do."

The true disciple of the Lord Christ ever bears in mind that it was God who said, "Let us make man in our image, and after our likeness;" therefore he realizes within the soul that every trial he has to meet is a God-given opportunity to meet and to overcome some evil within himself, and thus to advance a step nearer the manifesta-

tion of that Godlikeness as manifested by our Elder Brother, the Lord Christ. The Master's words are so true, "A man's foes shall be they of his own household [personality]."

Those who seem to be the cause of our trials and troubles, with the eyes of the soul are seen to be merely incidental to them; bearing the same relation to our weaknesses that a match bears to gunpowder, they simply aid in drawing out those qualities within us that are not in harmony with the Christ-life. Should we cherish the desire that justice (vengeance) be wreaked upon those who perform this useful and necessary service—perhaps oftener unconsciously than consciously? Vengeance may be sweet to the animal man, but it is not to those who truly love God and have perfect confidence in his intelligent guidance. In order to work out one's own individuality, true it is that wisdom often dictates, under certain circumstances, the necessity of outwardly adopting a positive attitude, and especially is this true when we come in contact with those who are possessed with the idea that it devolves upon them to arrange the lives of those around them.

This positive attitude may be assumed when necessary, without the harboring of any hatred. Where hate is absent, love abides; on the same principle that where darkness is not, light shines forth. In the ruling out of all hate, lies the way by which we may fulfil what to the human consciousness is a seemingly impossible task, namely, 'Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'

Many are under the impression that in order to manifest love it is necessary to do much for others. This is a misconception; for it is the personality that delights in intruding itself upon the attention of others. The personality loves to glorify self; the soul loves to glorify God.

In reading the Apostle Paul's wonderful exposition of love (I Cor. xiii.), it will be readily seen that love does not consist so much in the doing, as in the not doing—in other words, in the stilling of the carnal mind. It is the carnal mind that hinders the Spirit of God within us (who is the essence of love) from having perfect expression.

Therefore, when we can succeed in putting aside all selfishness and egotism, the divine nature, or true self, will radiate love as spontaneously and with as little effort as the flowers shed forth their fragrance and beauty. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

WORK WITH THE LAW

BY LURA BROWER

WORK with the law of truth and righteousness,
Then all thy being shall be set in tune
With that which makes for peace and blessedness,
And from life's wreckage thou shalt be immune.

Work with the law and consciously abide
In Him who is all wisdom, love and light,
Then shall his hand for aye thy footsteps guide,
His presence cheer thee in life's darkest night.

Fear not, but trust unto his love when all
Thy heart best loveth have forsaken thee.
They left to free thee from some binding thrall,
So thou mightst have true life abundantly.

Come ye who are by heavy yokes oppress,
The Master calls, "Come, I will give you rest."

THE DIVINE EGO

BY L. D. N.

THIS Divine Ego is always at-one with God. It seeks and desires only the doing of his will, since God, as the All-Father, is to the spiritual nature the supreme good, and is so loved and cherished for his own sake, irrespective of what this will bring to the soul. In the supreme love of God and in the beatific realization of oneness of life with him which this love secures, all personal considerations are forgotten. The experience is real and has been brought into the lives of many, even tho the false teaching of the church concerning the nature of man and his relations to God and to nature, and of the nature of salvation itself, have vitiated the result and brought subsequent darkness, bigotry and pharisaism into the lives of many. The traditional doctrine of the heaven and hell of another world, to one or the other of which the soul must be unalterably consigned at death, is a baseless fiction of theology. God who is changeless being and the Eternal Father of men, holds the one relation to, and the one attitude toward his children forever. Man's relation to God does not change at death.

The All-Father who is infinite love and goodness, by the very nature of his Being, must hold the same relation and attitude toward his children and his creation in all worlds. The change, whatever change there be, must be with man, in his attitude toward God under these relations, not in God toward man. Sin consists in an attitude of willful antagonism toward God as child to parent, or the indulgence of the selfish spirit of the natural man,

against the protest and demands of the spiritual nature, which constitutes the law of God in the personal life. Salvation from sin is reconciliation and glad voluntary unity with the will of the Father, which is possible only thru the permanent enthronement of the spiritual nature in its normal and rightful supremacy. This can be effected and maintained only by the regeneration of the natural man thru the awakened activities of the spiritual nature under the influence of the Divine Spirit. By this process the personal ego and selfish spirit evolved thru the dominance of the sense-nature, under the law of animal life, is replaced by the Divine Ego, evolved thru the dominance of the spiritual nature under the law of divine love, and the direct influence of the Father's Spirit. This active influence of the divine in the human, is secured only thru prayer, communion, and a living, conscious fellowship with the Father.

The natural man is rooted in self, while the spiritual man is grounded in the love and fellowship of the Father. These two natures exist in every man. The dominance of the sense nature and animal life, enthrones the selfish spirit and puts the soul in antagonism to God thru the dominance of self-will, and thus prevents unity, communion, and fellowship with the Divine and heavenly. The dominance of the spiritual nature, on the other hand, subdues and overcomes self-will and the selfish spirit, by opening the love of God in the heart, and bringing the soul thereby into glad and joyful communion and unity with the Father.

The dominion of self and sense, by the very law of the sense life, shuts out God and the "beatific vision," and holds the soul in bondage to the carnal nature; but the law of the spiritual life emancipates from the limitations of sense and the perversities of the selfish spirit, gives the "beatific vision," and enthrones the soul in its right-

ful dominion over all the things of the outward world to which it stands related. This is the true and normal life of man, the life which God has provided and designed for all his children in this world, and which only waits their active desire, will and faith, for realization. And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and the fowl of the air, and over the cattle, and over all the earth [every earthly condition], and over every living thing that moveth upon the earth."

In the light of this analysis, it will be clearly seen that by the law of being and relationship, man can stand in the image and likeness of God upon the earth, and exercise dominion over all the earth and the things of the world, only as he dwells in the dominance of the spiritual nature and in the perfect mastery of self and sense in his own being.

The salvation of the Christ Gospel is specifically for this world, the here and now; but, saved to unity with the Father and the mastery of self and sense in this world, man is fitted to dwell and walk with God in all worlds, and to unfold in harmony with the Father's Being or in the image and likeness of God, forever. Had this been the ideal of salvation held up by the church, a vastly different result would have been manifest from its extensive and far-reaching, but misguided missionary effort.

NATURAL AND DIVINE SUNSHINE

BY ELI

"AND there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. xxii. 5.

WHEN we examine Nature, and behold how all life thrives in the sun rays, we often marvel at her wonderful growth and beauty. Particularly is this true in the spring time when Nature is decked in her best. What would become of this continual scene of living beings, if the earth should be shut off from the sun? This noble work of God would in a short time become silent and dead, and darkness would again be upon the face of the deep.

Science teaches us that our earth is an immense electric and magnetic producer. True. But she depends upon heat from the sun's rays, and cannot yet produce light and heat enough to sustain life independent of the solar rays, and of the great creative Mind which made the earth yield bountifully all good things. And, as the sun's rays make everything more beautiful, so does the light within elevate the soul nature and purify the body of man.

Our earth has seen a nobler age, has been inhabited by highly-developed souls who had divine sunlight within them and understood a higher and holier life than its present inhabitants. But the time came when man became submerged in the earth's natural, creative atmosphere, and he could retain only traces of this divine essence. But when he lost his ability to live in that divine substance,

the natural sun and the starry host of heaven became the object of his worship and adoration. (See Deut. iv. 19.) But we now begin to see how the ungracious past has been constantly unfolding itself thru bitter trials, and man is again beginning to come forth a sweet and pure production of that Infinite Center of Being—bright with the radiance of intellect, resplendent with higher spiritual attainments such as earth's present inhabitants, with the exception of Christ, have never known.

This spiritual highway of perfection was known to the people of ancient days. The Spirit of God thru the prophet (Isa. li. 9) says, "Awake as in the ancient days, in the generations of old. Art thou not it that hast cut Rahab, and wounded the dragon [the spirit of generation]?" Again we shall have the breaking of another day of sunshine and joy, when all the earth will be filled with God's glory. The spreading of the Divine rays has already begun, for here and there is a refined soul illuminated by the Spirit, both mentally and physically, so that the body can be seen with the soul-consciousness in the brightness of a clear, transparent light, pure as the crystal-currents of light from above.

The Spirit of God is everything to us; it is our intelligence, our servant, our bright and morning star, the fountain of all good. Here, then, shall we look for the highest joy.

Those who have studied the Esoteric Science have found that the soul of man has a center or sun. This radiation of light within is more intense than the natural sunlight, yielding light to the soul-consciousness from the highest essence of power, and enables man to extract the vital life-currents, mind-qualities, and the will of the Infinite, conjointly with all the attributes belonging to that which constitutes the nature of God. This divine light is therefore capable of being the highest benefit in the future

developing of humanity, in that it preserves the soul in the order and harmony of the heavens; and will enable man to attain his just reward. Hence this spiritual sunlight is as indispensable to the soul, as the natural sun's rays are to the lower order of animate life. What can be finer and more ethereal than the great luminary we call God? or the essence of Mind? In this spiritual sun-light lies the supreme power to instruct us in the nature of our heavenly Brethren, from whose instruction we may grow into practical men and women.

Man is also an electric and magnetic being, altho as yet diminutive in divine powers; nevertheless his desire is the most powerful magnet of his being. Desire has the power to attract and to draw in, all that is necessary for a higher and grander life, and to inbreathe the wisdom and the strength of character that gives him the dominion over the forces of nature. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7).

What is it that you wish to find? Is it the searchlight of the soul?—the most powerful beam of light, which enables the soul to go out to any distance, and in any direction the soul wishes, and gain knowledge of creative laws. If this is what you wish to find, why not begin now? You say, "Oh I can not!" "I find it very difficult to form an image of light in my mind"—Perhaps you do. Many of us have to employ different methods before we can gain results. Such as gazing into the natural sunlight as long as the natural eye can endure it without injuring the eye; then closing the eyes and forming an image of light, clear, pellucid, and of perfect purity. Artificial light, such as an arc light, can be used as a substitute for sunshine, until you are able to refract the various rays in the mind so as to form a perfect image of light. Plants will grow and fruits will ripen by artificial

light. Why then should not artificial light be a means to aid us in obtaining results, in opening the soul-consciousness to the Spirit of God? If you are thus able to change the direction of this radiant energy to the vision of the soul in the form of a pure-white luminous center with an infinite number of rays vibrating thruout all space, you will find as you inbreathe it that it produces a realization of its reality, and as it touches the body within, you will realize that you are living in the high and holy atmosphere of the Ancient of Days. This will bring joy to the soul.

How dark and dreary everything appears when the sky is cloudy! How much darker is the soul-consciousness of man when there is not even a sunbeam within from God! Such a person is out of tune, his countenance smileless and cold, feeling no interest in any one, seldom speaks, and when he does he well-nigh brings the soul of another into a freezing atmosphere. His every act repels and holds one at a distance.

Many get the idea that Jesus was sad, and that to follow him one must become sanctimonious and have a sad appearance and a holier-than-thou expression. This is nothing else but an hypocritical devil in man.

The prophet (Isa. lxxv. 18) says, "Behold I create Jerusalem [city of peace] a rejoicing, and her people a joy." When the heavens above smile upon a man, his soul becomes a bright spring filled with divine sunshine. How then could Jesus be without joy?

THE SCHOLARSHIP OF THE UNSCHOOLED

BY LEO LIBRA

CAN a man thru living the regenerate life know what scholars do not know, even Christian scholars such as those who translated the Authorized and the Revised Versions of the Bible?

Before we try to answer this question we shall look at a few facts.

That these men who did this translating had mighty intellects, cannot be denied; and that the Christian world owes them a debt of gratitude, cannot be denied. But any one who has done any translating knows that one's translation will be biased according to the preconceived opinions he has of the subject in hand. To illustrate: While a young student in a Latin class. I translated several sentences from Cæsar correctly, so far as the construction and meanings of the words were concerned; but when I presented the lesson to the teacher he seemed to be very much amused, and said that it was very original and correct grammatically, but not what Cæsar had said. I then asked him, How he knew what Cæsar had said? and how he *knew* that Cæsar had not said what I had written? And he answered, very truly, "I should not know did I not know the story, for I have read it hundreds of times." Now this is the case with the translators of the Bible; they know the story, have read it hundreds of times, so they know what to say before they begin; they know how to make dead languages conform to their preconceived ideas. Who told the translators of the Bible the story?—They have read it many times written by men living in generation.

The intellect of man has culled from books, ancient and modern; from stone and mummy; from ruins of temple and hall; from architecture and sculpture; from music and painting, learning that is almost inconceivable. Man has not only learned to read these thoughts of the sages of all ages, but he has learned to read them in many languages, ancient and modern.

The labors of scholars have enabled the illiterate to read the thoughts of the wise and great of earth, and this has been no mean thing in the moulding of the thoughts of men; for what is more uplifting on any plane of life than the reading of high and lofty thoughts! How often the weary, ready to lay down his burden, has been spurred onward to renewed vigor thru reading the inspired thoughts of great souls!

A person who can thus translate the thoughts of other minds, be he an antiquarian or a modern, is termed a scholar.

You say, "Not only have scholars done these things, but they have delved into matter; they have even dared to find the thoughts of God in nature; they have thought after God; surely this is original thought." Yes, this would be original thought if they knew how thus to think; but the results of their thinking prove that they do not; for over two thousand years ago they made a great mistake in their last analysis of matter, and all other scientists thru all those long years, read their story, and translated accordingly their supposed thoughts of God in matter.

Such men as Professor Bose of India, and others of his countrymen, know the story of Nature, that "All is one life," for they have received it first hand. Then why try to prove, that in all matter is life?—a truth known to his countrymen ages before the Anglo-Saxon race came into existence? (For a Saxon to give this answer, is no compliment to his race.)

Because he is trying to reach the Anglo-Saxon mind thru the only channel that he can reach it—thru the senses.

At this point we shall mention another truth which will not be generally accepted by the scholar, but nevertheless is truth: No science has ever been formulated unless the laws governing it were first gathered and formulated by a Master—one who is able to go out into the cause realm and see things as they really are. The physicist who discovers a law, or, thinks he does, may never have read a word written by a Master, or the Master may never have voiced that particular discovery; but the law is, first the spiritual, then the natural, and not until a mind is sufficiently developed to be able to touch spirit, to lay hold of those laws and to formulate them, a physicist can not lay hold of them, tho he have the learning of all the sages and delve in matter for centuries.

Therefore whenever a discovery in science is made, be it known some Master, at some time, has reached out into the cause world, laid hold of that law thru spirit and formulated it; and the physicist who has thought after him proclaims to the world, "I have discovered a new fact in science!"

To what class of men did the translators of the Authorized and the Revised Versions of the Bible belong? We feel safe in assuming that there are no dead or no living translators who were not, or who are not, men living in generation, men carrying out the Divine fiat, "multiply, and replenish the earth." Therefore the whole translation savors of generation. Whenever there was any doubt as to the meaning of the text, they could translate it only according to the story as they knew it—according to generation.

If these men that translated the Bible had followed the Christ into the regeneration, what a different book the

Bible would be! If these men thru conserving all their life-fluids, had been able to commune with the grand souls on the other side—even the Elohim—how, think you, their translations would read? You say, “Of course they would read differently; but who can do those things, who can be caught up into the seventh heaven, as was Paul, and hear ‘things unspeakable?’”

We know whereof we speak: It is possible for a man, no matter how unschooled, to live a life so pure and holy that it will enable him to partake of that spirit-substance which was sent upon the earth from Christ’s transmuted body, and thereby arise into that cause realm, into that higher spiritual realm—the seventh heaven—and hear “things unspeakable,” things that the spiritually-puny translators never dreamed of, or, with the intellect, never will dream of thruout the eons.

But there is no use to tell the scribes this; for only a Master can see a Master. A great scholar may live in the same house with a Master, and never know him? If a scholar tries to see a Master, he looks for him with his intellect, but he will never find him in that way. This same class of men exhibited their spiritual blindness by exclaiming over a great Master, “How knoweth this man learning, having never learned?”

There are those living to-day who have followed the Christ in the *regeneration*, who have never known learning, and who have given to the world new and vital truths—truths that have changed the thoughts of thousands and carried them up to a higher plane of existence. What translator has done this? or could do this?

Christ’s disciples were culled mostly from the unschooled, like unto their Master.

In attaining the mastership the only aid that scholarship gives, is in the expressing of truths after they are gathered from the cause realm. And sometimes this is

of little value, as the ability to express, often comes along with the knowledge of the truths, as in the case of the Christ. No matter to what extent a scholar "knoweth letters," what one is presumptuous enough to attempt to improve on His style?

When knowledge is brought down from that higher realm, there is no question as to its meaning; no occasion for the sitting of a large body of learned men to decide whether it means this or that; knowledge from that realm is absolute.

We said there is one advantage that the learned have over the unschooled, in attaining mastership; but with that one advantage there are many, many disadvantages; so many, that few, very few, who have learning have ever attained unto the mastership? The way is so plain that "the way-faring man, yea fools, shall not err therein." But when scholars' spiritual eyes are blinded by the egotism of great learning, when much learning hath made them mad, who can teach them?—Not even the Christ.

We "thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes"—the unschooled.

EDITORIAL

IN the effort that we made in the article on "Faith" in this number of "Bible Review," we feel that we have come so far short of that wonderfully comprehensive thought that we are almost ashamed to let it go before the public, for it scarcely touches "the border of His garment." But in order that we may possibly aid some in making it practical, useful, we want to say that faith is a state of mind relating either to the external experiences of a physical life wherein it affects the physical only, or a retiring within and allying the mind with the causative realm of existence; but here is something that we cannot find words to convey to your mind what it means to retire within and to ally yourself with the cause; therefore it will be necessary for us to review a few experiences of some of the cults.

It is this: In Christian Science, in Mental Science, and in the very-advanced New Thought, there are many teachers who are teaching, shall we not say, holding, one central thought, which amounts to teaching the pupil to centralize the mind upon that one central thought, until his mind is led to believe it without doubt. When these persons believe that all is mind, and that mind controls all things, and that all diseased states are only conditions of mind, then, of those who have taken these lessons, there arises, here and there, one who is able to believe without a doubt. Until certain adverse conditions come in and cause failure, they are successful; for so far as they hold belief without a doubt, success is certain. The reason that Christian Science will not permit their students to read anything except Christian Science books

and papers, is they wish to keep the mind of their people centered on the one general thought, which is the only means by which a degree of faith may be obtained.

The intelligent method, however, is, first, to perfect the life-qualities within yourself thru regeneration, conservation of the seed; then center the mind upon God the Cause of all things. You should drill yourself in the habit of sitting quietly, and of holding the mind on God without wavering. To do this, of course a person must let go of every other thought, of every other hope, of every other desire and ideal, then the person becomes altogether that which he thinks about. If you think about the faith of God, the faith by which the world was formed, you become the embodiment of that faith; then, and not until then, are all things possible unto you. (Matt. xvii. 20.)

NOTICE

BRITISH ESOTERIC SOCIETY

You are heartily invited to attend the meetings of this Society which are held every Sunday, at 7 p. m., (commencing Oct. 5th) at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, LONDON, S. W., ENGLAND.

HENRY PROCTOR, F. R. S. L., M. R. A. S.

President.

JAMES MITCHELL, B. SC.

Secretary.

BOOK REVIEWS

SOCIAL SCIENCE IN THE LIGHT OF THE SOLAR SYSTEM, by Jean Francis Leroy. 295 pp., cloth. Price \$1. 50. Address M. A. Myles, 70 S. 9th. St., San Jose, California.

This work is based upon the principles of Solar Biology so far as pertains to the order of the twelve zodiacal signs, and the ephemerides; otherwise it may be considered prognostic astrology.

Altho the subject-matter lacks order and contains imperfections, the author offers therein a field of experimentation, amplified by numerous charts and corroborations, which is worthy of consideration; for, among other features the book essays to account for periodicity in one's life—the vicissitudes and crises which come to every one at certain periods.

According to this system the sign in which the earth was at one's birth is (sign) No. 1; every one of the twelve signs is accordingly numbered in sequence. Each pair of opposites is supposed to govern certain affairs of life. The planets posited in such signs will therefore influence those affairs. The time, in days, required for any planet to move from one sign into another, is counted as years—a year for each day. If the time is eighteen days, as in the case of Venus, then the eighteenth year from one's birth, places Venus in another sign, changes the horoscope, and brings about definite events in one's life; so with all the other planets.

THE EVOLUTION OF CULTURE. by Henry Proctor, F. R. S. L., M. R. A. S. 124 pages, cloth. Price 2s. 6d., or 60 cents. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, Eng.

In this excellent little work, the author crowds in almost all that could possibly be placed in a volume of its size pertaining to the evolution of nations and their influence upon the religion and culture of the present Age. As this work is based upon scientific and literary authority, and touches upon the bases or producing causes of present-day civilization, it will not only be very instructive in itself, but will be found to be a valuable guide to further research. One chapter is devoted to a summary history of the Hebrew Alphabets.

IN THE SUNLIGHT OF HEALTH, by Charles Brodie Patterson. 449 pp., cloth, with artistic title in gold. Price \$1 30, postpaid. Funk & Wagnalls Co., 40 E. 23d. St., New York, N. Y. While this book will probably not be of interest to those who have already read upon subjects of mind and health, as it is along the usual lines of advanced thought, it would be of considerable help to beginners. The style is philosophical, and more than ordinary space is given to each chapter. Particular stress is laid upon the mental attitude with regard to health and efficiency.

ALL MYSTERIES, by Arthur Crane. 44 pp., paper. Price 25 cts. Sun Publishing Co., San Diego, Cal. This is a beautiful booklet on the impersonal life, the overcoming of desire and selfishness, and the realization of unity with God.

—ADNAH.

Time of Cusp Transits
Washington D. C., Jan. 1914

Body	Enters	On		
	day	h.	m.	
☾	♈	3	4	48 a. m.
"	♉	5	5	42 p. m.
"	♊	8	4	2 a. m.
"	♋	10	11	5 a. m.
"	♌	12	3	4 p. m.
"	♍	14	5	31 p. m.
"	♎	16	7	44 p. m.
"	♏	18	10	36 p. m.
"	♐	21	2	31 a. m.
"	♑	23	7	50 a. m.
"	♒	25	3	5 p. m.
"	♓	28	0	50 a. m.
"	♈	30	0	48 p. m.
☼	♒	20	4	4 p. m.
☿	♑	23	1	4 a. m.
♀	♋	9	1	26 p. m.
"	♌	28	0	40 p. m.
♂	♊	2	5	21 p. m.
"	♋	13	2	7 p. m.
"	♌	23	5	22 p. m.
On January 1st				
♂	is in	♑	12°	36' 10"
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♂	"	♑	7	17 17

BIBLE REVIEW

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THREE METHODS OF HEALING

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

QUITE apart from the ordinary medical practise, there are three methods of healing, which during the last few decades, have occupied very largely the public mind. These three are, (1) Christian Science, (2) Hypnotism, (3) Divine Healing.

We desire to deal with each of these in the most unbiased way possible and finally to institute a comparison between them, showing where they coincide and where they differ. Our first point is Christian Science, upon which subject I have often been asked to write. And considering the immense effect which Christian Science has had upon the world, we cannot but discern that our attitude toward it must be of immense importance both to ourselves and to others.

It is impossible to deny that its students have been the means of healing every kind of disease, in all parts of the world. Christian Science has, however, as might be expected, been opposed by two great powers, viz., the Orthodox Church and the Medical Profession. But what about the position of these twain? Can the Orthodox Church show any miracle at all, or anything out of the ordinary course of events? does not every case of healing occur outside its pale?

And in regard to the medical profession a recent writer has told us that many doctors have now little or no faith in drugs, and only administer their nostrums to satisfy the patient; and some doctors do not prescribe medicine

at all in certain cases, but place reliance upon methods of hygiene such as fresh-air treatment, various kinds of baths and diet, and depend upon Nature to do the work of healing. The same authority informs us that when the *materia medica* had its birth, its votaries knew as much about healing the body, as we now know about how to control the weather.

The advance in rational science during the last two decades has been in favor of Christian Science. For the theory of electrons tends to show that there is no such a thing as solid matter, but that, as Mrs. Eddy says in "Science and Health," "We tread on forces; withdraw them and creation must collapse." As Mrs. Eddy wrote these words many years ago, here is another instance of spiritual intuition anticipating rational science, as is so often the case. And not only modern science, but the most ancient is consonant with this view. That the visible universe is *Maya*, or, the great illusion, is a teaching handed down from the most remote antiquity. As she says "Spirit is the Life, Substance and continuity of all things."

It is difficult to convince "the man in the street" that he is continually deceived by his five senses. We speak and think, for example, of the sun as rising and setting, while in reality it does no such thing. We appear to see every variety of color around us, and yet science assures us that it has no real existence. It is evident, therefore, as we progress in actual knowledge that we have less and less ground for materialism, or belief in those things which we appear to see. If we carry this idea to its ultimate, we perceive that the whole appearance of things visible may be an illusion of the five senses, or that which Mrs. Eddy calls "Mortal Mind." And this becomes from the standpoint of Christian Science, not a pet theory, like many on which people waste precious time to no purpose, but a valuable working hypothesis, yea more, according to Christian Science it is the very *truth* of Being—that God is ALL, and that "matter is nothing beyond an image in mortal mind." All is God, is Spirit. In final analysis all things ARE spirit. For God creates all things from himself. They are therefore, but the substance, the body of God. We may all say:

"O God! I am one forever
With thee by the glory of birth
The celestial powers proclaim it
To the utmost bounds of the earth."

"In him we all live, move and have our being". Everything in the visible, material world has its origin in the unseen, the spiritual, the thought world.

So disease exists, according to Christian Science, only in mortal mind. We are set free by knowing the Truth; as Christ himself said: "Ye shall know the truth, and the truth shall make you free." Herein, therefore, lies a most splendid illustration of the validity of this promise, for it has been proved in thousands of cases that this knowledge does set men and women *free* from diseases of all kinds. It is the realization that I am spirit, and that spirit is the only reality. We are all spiritual beings and therefore supernatural. God is the Father of our spirits. We are, as the Apostle Paul says, His race, genus, or offspring—created in his image. The power of our minds is marvelous for good or ill. This is wonderfully illustrated by hypnotic experiments of which we shall now proceed to quote various examples.

THE MARVELS OF HYPNOTISM.

The practise of hypnotism for the cure of diseases has led to many most remarkable discoveries, the accounts of which, as furnished to the Psychical Research Society and described at length in two enormous volumes by F. W. H. Myers on "Human Personality," read more like fairy tales than sober and literal fact.

Nothing could illustrate in a more remarkable degree, the power of mind over matter than these experiments in hypnotism. Dr. Backman thus describes the case of one of his subjects—Amelia Radberg:

"In the middle of an experiment I put a drop of water on her arm, suggesting to her that it was a drop of burning sealing wax, and that it would produce a blister, which would, however, be healed after the third day. The blister, which appeared next day, extended as far as the water had run, just as if it had been a corroding acid, and the wound healed on the night of the third day."

A patient of Dr. Krafft-Ebing "was much injured and offended by the culpable act of a medical student who laid a pair of scissors upon her chest, telling her they were red hot, and thus created a serious wound which took two months to heal."

In healing experiments duplex or multiple personalities are often developed. Dr. Osgood-Mason in the *Journal of the American Medical Association*, Nov. 30th, 1905, thus writes:

"Alma Z. was an unusually healthy and intellectual girl, a strong and attractive character, a leading spirit in whatever she undertook, whether in study, sport, or society. From overwork at school, and overtaxed strength in a case of sickness at home, her health completely broke down, and after two years of great suffering, suddenly a second personality appeared. In a peculiar childlike and Indian-like dialect she announced herself as 'Twoev,' and that she had come to help 'Number One' in her suffering. The condition of 'Number One' was at this time most deplorable; there was great pain, extreme debility, frequent attacks of syncope, insomnia, etc., which rendered it nearly impossible for 'Number One' to take nourishment in any form. 'Twoey,' on the other hand, was vivacious and cheerful, full of quaint and witty talk, and could take abundant nourishment, which she declared she *must* do for the sake of 'Number One.' Her talk, tho most quaint and fascinating, was without a trace of the acquired knowledge of 'Number One.' Four years later, under depressing circumstances, a third personality appeared and announced itself as 'The Boy.' This personality was entirely distinct and different from either of the two others. It remained the chief alternating personality for four years, when 'Twoey' again returned. All these personalities, tho absolutely different and characteristic, were delightful, each in its own way, and 'Twoey' especially was, and still is, the delight of the friends who are permitted to know her, whenever she makes her appearance, and this is always at times of unusual fatigue, mental excitement or prostration; then she comes and remains days at a time. The original self retains her superiority when she is present, and the others are always perfectly devoted to her interest and comfort. Another patient of Dr. Mason's, Felida X., also developed a secondary personality—perfectly sane, thoroly practical, and perfectly in touch and harmony with surroundings—which came to the surface, so to speak, and assumed control of the physical organization for long periods of time together. During the stay of the second personality the primary or original self was entirely blotted out, and the time so occupied was a blank. In neither of the cases described had the primary self any knowledge of the secondary personalities, except from the report of others or letters from the second self, left where they could be found on the return of the primary self to consciousness.

The second personality, on the other hand, in each case, knew of the primary self, but only as another person, never as forming a part of, or in any way belonging to their own personalities. In the case of both Felida X. and Alma Z. there was always immediate and marked improvement in the physical condition when the secondary personality made its appearance, and as it is so often the case that the secondary personality is free from the diseases to which the primary self is subject, many lives have been saved thru hypnotic change of personality. This is further illustrated by the case of Marceline R., a patient of Dr. Jules Janet, who in January, 1886, after a miserable series of hysterical troubles, was seized with insuperable vomitings, which became so bad that the very sight of a spoonful of soup produced distressing spasms.

Artificial means of feeding were tried, with diminishing success, and in June, 1887, she was paralytic and so emaciated that her death from exhaustion appeared imminent. Dr. Janet was then asked to hypnotize her. Almost at once he succeeded in inducing a somnambulic state, in which she could eat readily and digest well. Her weight increased rapidly, and there was no longer any anxiety as to a fatal result. But the grave inconvenience remained, that she could only eat when hypnotized. M. Janet tried to overcome the difficulty; for a time he succeeded, and she left the hospital for a few months. She soon, however, returned in her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her to eat in her first or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in October, 1888, established in her new personality. He again hypnotized her on November 12th, 1888, and left her in the secondary state till January 15th, 1889. He then 'awoke' her, but the vomiting at once returned, and she again applied to M. Janet for help. M. Janet adds that since she had been replaced in the second condition the loss of flesh had been rapidly repaired, and she was again comfortable."

Now these indications of the existence of a Larger Self, of which only a part is at any time manifested, are intensely important from a spiritual standpoint; for the Larger Self would appear to represent our Central and Abiding Being, which, during the slumber of the Normal Self, is left comparatively free, and performs functions of

great importance in restoring and rejuvenating the bodily organism by drafts upon the energy of the spiritual-world; and by entering into close connection with that spiritual-world apart from the bodily organism, it demonstrates that mind exists apart from matter, and rules matter.

We shall now give some examples of Divine Healing.

DIVINE HEALING

Our blessed Master healed every kind of sickness, of infirmity, and in three cases, raised the dead. The same things are being repeated to-day, letter for letter, thru the same power and authority which he committed to his disciples saying: "The works that I do, shall ye do also, and greater works than these shall ye do because I go to my Father."

A marvelous case of healing took place at Herne Hill in London. (February, 1912.) Dorothy Keren, who had been bed-ridden seven years from the age of fourteen to twenty-one, lay at the point of death. It is said that she had been insensible for a week, and had ceased to breathe for eight minutes. But while her relatives sat round about her bedside, she asked for a dressing gown, rose up saying that she was perfectly well—and ate a hearty supper, of solid food, the same night. Tho she had been dying of consumption and was wasted to a skeleton, yet when examined under the Rontgen rays, she was seen to possess a perfect set of lungs. This dear sister we have both seen and heard at our meetings.

She imputes her miraculous recovery to the Lord Jesus Christ, who sent his angels on three occasions, first, to tell her that she would be raised up, and lastly, to tell her that she had been raised up for the purpose of being the means of salvation of spirit, soul and body to many wherever the Lord would send her.

In like manner Annie Freeman was completely recovered after being twenty-two years a helpless paralytic, powerless in every limb.

She saw a vision of a room in which persons were praying for her. Some months later she was taken to that very room which she had seen in her vision, tho it was many miles away and previously unknown to her. Power came gradually first into one limb and then into another, until one morning she was able to get up and go downstairs unassisted, to the great astonishment of her mother,

who fell into her arms, crying out, "O Annie, 'what hath God wrought'!"

Many are being healed in this country of various diseases thru faith. It is asserted that even the dead are being raised to life as in the first three centuries of the Christian era, and the gifts of the Spirit are being restored wherever faith is found for their exercise. The progress of practical science is the history of the impossible becoming possible. To-day we cannot move along the streets of our great cities without beholding at every step, phenomena which were undreamed of by our forefathers. A century ago it was declared impossible to travel at the rate of twenty miles an hour, now we hear it possible to travel two-hundred miles an hour. The faith of the present becomes the science of the future. But nothing is regarded as a greater impossibility than the control of the weather, this has however already been accomplished thru faith—for we read that altho "Elijah was a man of like passions with ourselves, (yet) he prayed that it might not rain, and it rained not, for the space of three years and six months; and he prayed again, and the heavens gave rain and the earth brought forth her fruit." This is the encouragement to pray for the much lesser and more ordinary gift of healing to the sick. "Is *any* sick among you, let him pray." The energized prayer—or prayer inwrought by the Holy Spirit—availeth much in its working.

Elijah was so certain of results that he could make a most positive affirmation. "As the Lord God liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." Holy Writ is everywhere favorable to affirmation based on faith, "*Ye shall say to this mountain* remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you," "If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou rooted up, and be thou planted in the sea and it would have obeyed you." Here the power of the word of affirmation is given to the disciples, the same that he himself exercised, when he stilled the tempest, saying, "Peace, be still," or to the fig tree, "Let no fruit grow on thee, henceforth and forever, and immediately the fig tree withered away." He had power over the elements, so that Nature obeyed his word; and he promises the same result to every disciple who will claim "the faith of God."

He had authority in the spirit-world also, so that the spirits obeyed him—even the unclean spirits. So also did the spirit of Lazarus, when he said, "Come forth;" and the spirit of the young man of Nain returned at his call, and also that of the daughter of Jairus. All this was accomplished by faith—for he affirmed at the grave of Lazarus: "*I know* that thou hearest me always." This authority he transmitted to the apostles, so that Peter could say to Dorcas: "Tabitha, arise!" In like manner the living obeyed the word of faith. The man who was forty years old and never had walked, was made perfectly sound in a moment, "thru faith in his name."

The Scripture everywhere encourages the faith which *gives substance* to things hoped for, which can speak of things which are not as tho they were, "Whatever you pray for," says Jesus, "believe that ye have received, and ye shall have."

Faith can cease to ask, and *know* that the thing is sure, when as yet there is no outward sign, like Jehosaphat and his army who went out singing praises to God for victory beforehand, and were told, "Ye shall not need to fight in this battle, for the Lord your God, YAHVEH your Elohim fighteth for you." So may we become the mouth-piece of the same God "who spake light out of darkness"—for ye shall be as my mouth saith the Lord, for I have put my words in your mouth, which shall not return void, but must be effectual and accomplish their errand.

METHODS OF HEALING

I have brought before you three methods of healing, namely, those of Christian Science, Hypnotism, and what is called Divine Healing.

The one factor common to all is *faith*, but evidently faith of different kinds or on different planes. For Christian Science, pure and simple, does not admit any relationship with hypnotism, and the advocates of Divine Healing are distinct from either; they either know nothing of, or disavow entirely, any connection with Christian Science or with Hypnotic healing.

The question before us, therefore, resolves itself into this: What can be the great fundamental difference between three methods which have, all of them, worked great miracles and signs and wonders, and are productive outwardly of similar results from apparently the same cause, viz., faith?

The most rational answer would seem to be that faith

is mighty on any and every plane; and that we have here examples of its working on at least three different planes, viz., mental, psychical, and spiritual.

The advocates of Divine Healing claim that it is wholly spiritual, arising from the use of the spiritual gifts described in I Cor. xiii as "gifts of healing" and "workings of powers."

It would seem that hypnotic healing is the result of faith on the psychical plane, because it is the subjective mind or subliminal self, apparently identical with the soul, which is active during the hypnotic trance.

Here is a clear distinction between hypnotic healing and Divine Healing, that the trance state is essential to the one and not to the other.

Healings wrought in the name of Christian Science may possibly vary from one plane to another. In some cases it may rise to the spiritual; in another it may be merely mental, or at most, psychical.

It seems clear that faith is always effective on any plane, but to be acceptable with God it must be on the spiritual plane—"faith working by love." It is possible to have faith so as to move mountains, but yet if Divine love (i. e., *αγάπη*, *agape*) be wanting, it is unprofitable and unserviceable to God.

Only that which is wrought in Divine Love is acceptable to God; however effectual it may be on the human plane; for many will say to Christ, "Have we not in thy name cast out demons, and done many mighty works?" To whom he will reply, "Depart from me workers of iniquity: I never knew you." Love or the Divine Nature is the criterion and test of all things, for "God is Love, and he that dwelleth in love, dwelleth in God and God in him."

ELOHIM AND HIS COVENANT

BY H. E. BUTLER

"AND in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD [YAHVEH]. And it shall come to pass in that day, I will answer, saith the LORD [YAHVEH], I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.* And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hos. ii. 18-23.

THESE verses that the prophet Hosea spoke by the word of God, will sound to the majority of the people like an idle tale from ancient times that has no significance for them. Few, very few, have any idea of God; God to the people to-day is only a myth; and even to the advanced thinkers, the New Thought people, God is only the life-principle pervading all nature, and it seems as if there were none who cared to know God. The revelation that God made of himself that was published in this magazine, and is prominent in the Goal of Life, seems to excite no interest, care, or thought, notwithstanding the Lord Jesus said, according to John's gospel, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John xvii. 3), notwithstanding that great and important utterance none care to think about it.

We can see no reason for this disregard of the Bible and for the prophecies of the word of God, unless it is

*Jezreel, The seed of God, or God who disperses or scatters the evil.

that the reprobate church, and especially the ministers of the church, have made the Scriptures meaningless. In the present day only the eccentric are mouthing the Scriptures, with as much intelligence and thought as a parrot uses in saying "Pretty Polly;" and the millions of the so-called Christian nations, have become so disgusted with it all, that to quote to them from the Scriptures causes them to turn away at once and to shut their ears to whatever may be said. This sometimes makes us feel, as I think it did Elijah of old when he made this complaint unto God, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (I Kings xix. 10). Still we believe that the word of God unto Elijah is true to-day, "I have reserved to myself seven thousand men, who, have not bowed the knee to the image of Baal" (Romans xi. 4). Therefore we believe that there is reserved unto the Lord not seven thousand but 144,000, for I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, or anything taken from it: and God doeth it that men should fear before him" (Eccles. iii. 14).

When Elohim said, "Let us make man in our image, after our likeness: and let them have dominion," the work began; first, to multiply, to replenish, to refill the earth with men, thru the creative function, generation; and when this first work of producing souls and bodies of men is accomplished, then the second work, that of making man in His likeness, will begin, and it is of this period that our text prophesies. The text from Hosea is parallel with the words of Jeremiah, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. xxxi. 31); and all those who have carefully studied the Esoteric books and magazine, or who have been di-

rectly taught of God, firmly believe that this is the work just before us; and all such will rejoice in reading these words of Hosea, and especially these words, "I will even betroth thee unto me in faithfulness: and thou shalt know the Lord [YAHVEH]."

The few who have begun to know YAHVEH Elohim, know his great love and faithfulness, and his great power that nothing can withstand. This knowledge will produce in these that perfect faith in God that will give consolation, peace, and joy under the most trying circumstances; for by faith in God all things are possible unto us, and all things will work together for our good and nothing can be against us.

Reader, have you entered into covenant relations with God, by giving yourself, soul and body, unto him, and asking in return nothing but to know and to do his will? Have you made the promise from the depths of your soul that you will do his will so far as you know it? If you have, then this covenant of peace referred to in our text has been accomplished in you, and you have become a potent factor under the controlling power of His spirit to bring about conditions exprest in the words, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely." Every man and woman who makes this covenant with God and is faithful to it, begins to be a co-worker with him and his angels to bring about this ultimate.

The silent emanations of the minds of such men and women are impregnating all life with their qualities.

Keep in mind the words, "Be still and know God," and God will know you and love you—love you more than any bridegroom of earth has ever loved his bride.

May divine peace be with you.

THE CHILDREN OF THE RESURRECTION

BY J. F. EWEN (London)

"BUT they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the CHILDREN OF THE RESURRECTION."—Luke xx. 35, 36.

IN the present day there are so many claims being put forward for the success of methods that promise to answer the question put by the lawyer to Jesus, "Teacher, what shall I do to inherit ETERNAL LIFE?" that it is interesting and helpful to get a definite idea as to who are the children of the resurrection.

From a brief study of the text at the head of this article, it is very clear that all who cannot fulfil the conditions named therein, cannot claim to be the children of the resurrection; no matter what grounds they may have for their own pet theory. It is, I think, admitted by thousands who have given any thought to the study of eternal life that Jesus was

THE GREATEST DEMONSTRATOR

of the resurrection, viz., as in the case of Jairus' daughter, who was dead but an hour or so; in that of the widow's son of Nain, who had been dead a day or two; in that of Lazarus, who had left his shell for four days—each of these cases being one of a progressive series which leads up to the greatest of all, the resurrection of his own body after two days incarceration, and the exhibiting of supernormal strength in removing the heavy stone-door from the tomb.

Therefore apart from his divine nature, Christ's words carry great weight with them, but when we as Christians

take into account the following facts, (1) that he was

THE ONLY BEGOTTEN SON OF GOD;

(2) that he is to reign over this earth "till he hath put all enemies [including death] under his feet," (i. e., then death shall be no more); (3) "that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," his definition as to who are the children of the resurrection, carries with it an incontestable weight of conviction. (I Cor. xv. 25; Phil. ii. 10.)

For one moment let us turn to Christ's answer to the lawyer's question, "Thou shalt love YAHVEH thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do and thou shalt live [eternally]." (Luke x. 27, 28.)

The first essential is to love YAHVEH, and as our love to YAHVEH increases, the

PRINCIPLES OF THE DIVINE WILL,

will more and more take possession of our entire being, until the unruly elementals hitherto delighting in our sensual indulgences, will find they have to yield strict obedience to one who has incorporated into his nature the will of him who changes not. Having thus, in the name of YAHVEH, conquered and drilled these elementals into an organized and united obedience, one is ready for the next step, namely, to command

IN THE NAME OF JESUS CHRIST

the harpies and vampires to depart from the precincts of one's body, thus converting "the den of thieves into the temple or house of prayer." And according to the degree of faith that our soul is capable of exercising in this command, will be our proportionate success. Thus having rescued from "the pestilence that wasteth at

noonday" an ever-increasing supply of divine energy, we have then to comply with second condition in the answer quoted—to love our neighbor as ourselves. This will of itself give us all the work we can do to

INCORPORATE THAT LIFE

into our body, soul and spirit; for, of course, it is only by reliance on and obedience to the Holy Spirit that we can know how best to love our neighbor as ourselves.

Are we desirous here of being counted worthy to obtain that world, and the resurrection from the dead; and are we willing to pay the price?

If so, our worthiness is neither in ourselves, nor in our own share of the work of overcoming; but our worthiness is shown only by the measure of confidence that we have in the

FINISHED WORK OF CHRIST JESUS

for us individually; and that measure of confidence will be proved by the extent that we incorporate his teachings in our daily life and conduct. "He that *abideth* in me and I in him, the same bringeth forth much fruit, for

WITHOUT ME YE CAN DO NOTHING."

We shall not then be ashamed to own the name of our Master Christ Jesus in whatever company we may be placed; on the contrary, we shall be glad when opportunities present themselves for confessing him before men; and when wisdom does not permit us to confess him *audibly*, we can with full confidence do so *silently*; and that silent word of faith shall bear fruit.

Again, "He that hath my commandments and keepeth them, he it is that loveth me." We cannot express our love for Jesus or Jehoshua (i. e., the Salvation of YAHVEH) without keeping the commandments of the new covenant as enunciated by Jesus; and

ONE OF HIS LAST COMMANDMENTS

given before he ascended was, "Go ye into all the world

and preach the Gospel to every creature"—the full gospel of salvation from sin, sickness, poverty and death. "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." This is the standard by which we shall measure up

THEM THAT BELIEVE.

I am very certain, and I am sure you will agree with me, that if the majority of so-called believers were to apply this test to themselves in the sanctity of their private devotions, and then resolve to measure up to that standard of a believer which, Christ Jesus himself set, we should have an awakening that

WOULD STARTLE THE WORLD,

and the day of Pennecost would be repeated in our very midst, or rather, would be revived in this day. For we have no right to believe otherwise than that a continuous day of Pentecost extending over 2000 years was intended in the divine plan.

The Pentecostal work is not confined to a particular time 2000 years ago, but the Holy Spirit is with us, his power is the same, the opportunities are, if anything, greater, and the needs greater still.

Can we then as children of God neglect any further to deny ourselves, take up our cross, and completely enveloping ourselves in Christ Jesus, go forth and carry out that almost-forgotten command, "Cast out devils, take up serpents, and heal the sick"?

Casting out devils has already been explained so far as it concerns the individual; but there is no reason that we should not continue to cast out devils from our captive brethren. Taking up serpents is the special privilege, the special work, for which the Esoteric teachings stand.

The serpent being, as you know, only another name for the embodied principle of Satan in the human sexual organs, which has to be brought into captivity to Christ Jesus, thru the faith in his name in accordance with the promise of YAHVEH Elohim, made when Adam first fell, "And the YAHVEH Elohim said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between

THY SEED AND HER SEED;

it shall bruise thy head, and thou shalt bruise his heel." That is to say, his name, thru faith in his name, (Christ Jesus, the anointed One bringing the Salvation of YAHVEH) shall transmute the serpent-principle into the water of life, and further, into the LIGHT of the Spirit; and the serpent shall bruise the heel of the Christ, or, in other words, the allurements of this world become a dead letter to the believer.

Having thus proved our worthiness to obtain that world and the resurrection from the dead, the next thing is to give up the marriage relationship, or for those who are already married to give up that relationship, so far as sexual intercourse is concerned, and to live the "continent" life already described.* Thus only can we cease to die, and become equal unto the angels, and claim our birthright in Christ Jesus as children of the resurrection.

*Those who are not ready in this present time to take up this cross, will again return in the flesh to do so, if they are to be the Children of the Resurrection.

HOUSES NOT MADE WITH HANDS.

BY DINAH

HOUSES not made with hands ! What do they look like ?

Some are beautiful, surpassing description; and some are equally ugly, surpassing description; and between these two extremes is a great diversity of the beautiful and of the ugly.

How large are these houses ?

Some are very large, sumptuous, roomy, with vast proportions, with room after room, and every room varying from every other room, each room is diffused with beautiful colorings that beggar description; while others are small, meager and cramped, with colorings so ugly that it makes some people sick to look at them.

Who own these houses not made with hands ?

Everybody owns one.

Can one buy a house ?

No, not if one were as rich as Cræsus.

Can one sell one's house ?

No.

Do the wealthy have the most beautiful ones ?

No, some of them have the ugliest.

Have those with great learning the most beautiful ?

No, strange to say, many of them own very poor and narrow ones.

Then is it necessary to be poor to own a beautiful house ?

No, many poor have also very poor houses.

Does everybody have to have one of these houses, whether he wants it or not ?

Yes.

If it is ugly can he improve it and make it better ?

Yes.

If it is beautiful can he mar it ?

Yes.

How much of one's time does one spend in one's house ?

All the time.

Does any one beside the occupant ever come into his house ?

Yes.

What kind of people ?

The same kind as its occupant.

Can any one help you to improve or build your house ?

No, others may give you suggestions, but you must build every part of it yourself.

Do one's friends ever try to help one build one's house ?

Yes, some are very officious in helping others to build their houses.

I presume they have very beautiful houses themselves and wish to aid their friends to build beautiful ones also ?

On the contrary, they usually have the ugliest ones because they neglect their own while trying to build for others.

Do not very beautiful houses inspire others who have poor mean ones to copy the beautiful houses ?

Yes, there are more beautiful houses built in this way than in any other.

Can one copy a house at once ?

No, it takes much time and toil, before one learns to build a beautiful house.

How much time ?

It would not be well for you to know.

Where does one get the material for building one's house ?

It surrounds one on all sides.

Can one take as much material as he wishes ?

Yes.

Are there different qualities of this building material ?

Yes.

Can one choose any quality he desires ?

Yes.

Then do not all take the finest quality ?

No.

That is strange. One would think that each would take the best when it is free ?

It is strange, but they do not, some take the very worst of it thru their own choice; while others allow other minds to influence them, and they imagine they want material that really they do not want; others have bad eyes, and are wholly oblivious to the fact that there is much better material at hand than that which they have taken; while others take what they do not want in order to please their friends.

Is it not unselfish for one to build this house to suit others rather than oneself ?

No, it is rather the opposite, a love of the esteem of others.

If the material for these houses is free for the taking, then I presume no robber or foe ever breaks into these houses to steal or mar their beauty?

On the contrary they have many enemies who, when the occupants are not on guard, often break into very beautiful houses and despoil them of their goods, and throw mud and dirt on the beautiful decorations; and sometimes it takes years and years to repair them.

These enemies must be monsters beyond description !

Yes, they frequently are, but oftener they are the occupant's nearest and dearest friends; friends who are trying to influence him to build his house according to their pattern, which always mars the house; at other times his friends try to come into his house to live with him, and

his friends spoil it.

Can one not take a friend to live in one's house without spoiling it ?

No.

But you said that one can have his house as roomy as he pleased.

I did, but no matter how roomy it is, only one can live in it at a time.

That is sad, for it is human nature to love companionship.

Yes, it is, and this fact has caused more disasters to these houses than any other cause, and has caused many houses to go into ruins and decay.

Then these houses decay ?

Yes, some are so old that very few want even to go near them, the odor of the decayed and rotten timbers are scented from afar.

If only one can well live in these houses, one would think that the inhabitants would be very lonesome ?

They are when they live in the poor mean ones, and that is why they let others crowd into them.

Are not the inhabitants of the beautiful houses ever lonesome ?

NEVER !

That is strange—why are they not ?

Because they are so busily engaged in making their houses more and more beautiful, and in enjoying the already-beautiful parts that they have no time to be lonely.

After the house is once made beautiful, will it not stay beautiful ?

No, that is a peculiarity of this house, the occupant must work on it all the time, day and night, for the moment he stops it decays, but while he works on it, it never decays.

If the house is very large does not the owner live in

some particular part of it to the exclusion of the other parts ?

He sometimes does, but the part he does not occupy goes into decay.

Then he must live in every room of his house to keep it beautiful ?

Yes.

Do all have equal ability for building houses ?

No, from the very start the ability varies as much as the houses.

If wealth, poverty and learning are not the requirements for building these houses, what are the requirements ? and if the houses are not built with hands what are they built with ?

To answer the first question one must know the composition of the building material.

What is it ?

THOUGHT.

And the instrument used for building a house is the brain.

The houses that you speak of, are they located in any particular spot ?

The ugly ones are located almost anywhere, but the beautiful ones have only one choice as to location.

Where is that ?

In Heaven.

Where is that ?

Within you—then you have “houses not made with hands eternal in the heavens.”

Who is it asking these questions ?

I, myself.

Who is it answering them ?

I, myself.

If there are any suggestions herein, useful to others who are building houses, are they free to use them ?

Yes.

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (April, 1913). Published in Mayavati, Almora (Himalayas), India.

“Again the Voice made itself heard in the hours of meditation, saying:

“Peace be with thee, my son. Neither here nor hereafter is there any cause for fear. Interpenetrating all things is the great spirit of Love. And for that Love there is no other name but God. God is not far from thee. He is not bound down by the barriers of space, for he is the Formless One, reigning within. Resign thyself utterly to him. Give him all that which thou art, both good and evil—all. Let nothing be reserved. By such an act of resignation thy whole nature shall be made pure. Think, how vast is the character of love. It is greater than life and stronger than death; it is the quickest of all paths to God.

“Different is the path of insight, easy the path of love. Become thou as a child. Have faith and love. Then no harm shall befall thee. Be patient and hope. Then shalt thou be enabled readily to meet with all the circumstances of life. Be large-hearted. Root out all small-mindedness and thought of small self. Surrender thyself with all trust unto him. He knows all thy ways. Trust in his wisdom. How fatherly he is! Above all, how *motherly* is he! He is infinite in his long-suffering with thee. His mercy knows no bounds. If thou doest sin for the thousandth time, lo, for the thousandth time and ever doth he forgive thee.

“Even should evil befall thee, it cannot be evil when

thou lovest the Lord. Even the most fear-inspiring experience thou wilt recognize as a messenger from the Beloved. Through love, verily, thou shalt attain God. Is not the mother at all times constant in affection? Even so is he, who is the Lover of thy soul. Believe, only believe, then all shall be well with thee. Do not fear what transgressions thou hast already committed. Be a man! Face life boldly! Let come what may, do thou remain strong. Remember that infinite strength is at thy beck and call. God himself is with thee. What fear canst have thou?

“‘Make thy struggle for immortality here and now. Train the mind. That is the only important task. That is the great meaning and purpose in life. Now is the opportunity to *demonstrate* immortality by overcoming the body-consciousness, even when the spirit is encased as it were, in flesh. Do thou make thyself *worthy* of immortality. Even the gods worship him who has vanquished the body-idea. Death is only a physical event; long is the life of the mind, and immeasurably long is the life of the Soul. How necessary, then, that thou shouldst think great thoughts, and thus hasten the course of thy spiritual evolution! Have done with things external. Even if a man master the whole universe, still has he to become the master of himself. Even if he discover all that is knowable, intellectually speaking, still he shall have to know himself. For self-knowledge is the aim in life. Consciously or, unconsciously, this is the aim which gives reason to life. It is this aim that explains the process of living, the process of self-development. That knowledge is indeed worthy which leads to the improvement of the inner self. Therefore set thyself bravely to the task of Self-knowledge. Long, perhaps, shall be the way, but there can be no doubt of the end. Leaving off all other

words, do thou be concerned with that which is the Highest!

“‘Stand on thine own feet! Defy thy whole universe, if need be. What can ultimately harm thee? Be thou content with the Highest. Others seek for external riches. Seek thou the treasures of the within. The time shall come when thou shalt know that the empire of the whole world, aye, even the empire of the gods is as dust before the splendors of Self-knowledge. Arise! Gird thy loins for the great effort! Come, great soul, thine is the heritage of the Divine Life. Thine are the riches of which no thief can rob thee. Thine are the riches of the Omnipotent Soul!’”

THE WITNESS OF THE SPIRIT

BY L. D. N.

SAID the great Apostle, “The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ.”—Rom. viii. 16, 17.

THIS is the witness of God, the Divine Spirit, bearing witness with the human spirit. The human spirit has a witness of its own—speaking from the depths of its own nature, it testifies to the truth of its own being; and that word of testimony is one with the Divine word and testimony, in which the human and the Divine bear the same witness. “The spirit beareth witness with our spirit, that we are the children of God.” And what does this involve?—“If children, then heirs: heirs of God, and joint-heirs with Christ.” To be an heir of God is to inherit the Divine nature and perfections. To be a joint-heir with Christ is to inherit the full realization of the Christ-life and experience, and all that is possible of realization by him. To inherit God is to inherit all that

God is and all that he has. The Divine promise is, "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John iii. 1-3). "The Spirit beareth witness with our spirit."

The only way and avenue thru which God speaks directly to the consciousness of men, and reveals himself as God, is in and thru their own spiritual nature, which opens inwardly to him. Man being the direct offspring of God, he is one in nature with the Father; and, receiving direct inspiration from him, speaks only his word. The voice from within is of God and speaketh only of the things of God; it is a divine oracle of truth and righteousness. The voice from without is the testimony of sense, finding its interpretation in the varying moods of sense-life, in response to the ever-changing phenomena of the outward world.

Let the soul be careful, therefore, that it does not interpret, or misinterpret, the inner voice by the standards of sense. Let it learn to discriminate between the suggestions of the sense-nature, and the inspirations of the spiritual. By giving full heed and confidence to the latter, it will find a teacher that, thru immediate intuition, will open unto it all truth and good, for it is one with the Divine.

BEYOND THE BOURNE

BY ENOCH PENN

THE thoughtful mind sometimes contemplates, with more or less of wonder and curiosity, that country from beyond whose bourne, it is said, no traveller returns.

The different peoples have their own peculiar ideas, more or less clearly defined, concerning the life hereafter, of the degree of consciousness, and of the occupation of those who have left the body and have past into the unseen. Many of the ancients of the Bible seem to have believed that after death there is only darkness.

While in the midst of his distress Job is made to say, "Let me alone that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job x. 20-22). Also it is declared, "The dead know not anything" (Eccl. ix. 5); "The dead praise not the Lord" (Psa. cxv. 17). These statements imply that the dead are without consciousness. But the statements, "He hath made me to dwell in darkness as those that have been long dead" (Psa. cxliii. 3), and "He hath set me in dark places, as they that be dead of old" (Lam. iii. 6), imply that the dead are not unconscious at first, but whatever consciousness they have, it gradually grows less.

The ancient Hebrews seem to have held quite strongly to the idea that the dead existed, if at all, only in a condition of gloom. This gloom may, however, imply but a dimness of consciousness. Still the idea of the rising of

the dead seems at times to have been faintly grasped, as witness in a statement by Job (xix. 26): "Though after my skin, worms destroy this body, yet in my flesh shall I see God." This statement of Job, coupled with one from Isaiah (xxvi. 19), "Thy dead men shall live, with my dead body shall they arise," is evidence that even the belief in the resurrection of the dead was not wholly lacking among them.

The fact that thruout the Bible we have accounts of many having been raised from the dead, some of them even in the Old Testament times, is satisfactory evidence, that the dead still exist at least for a time. Nevertheless we have no account of any person being raised from the dead who had been dead long enough for the body to disintegrate.

That it is possible for a soul to be called back from Sheol to communicate with the living, we have evidence in the case of Samuel. When King Saul persuaded the witch (or spiritualist) of Endor to call up Samuel, Samuel came, and demanded, "Why hast thou disquieted me to bring me up? To-morrow shalt thou and thy sons be with me" (I Sam. xxviii. 15, 19). These words of Samuel indicate several things, that he still maintained a conscious existence, with a certain degree of memory of the past; that he was in a state of rest; that under certain circumstances some souls could return to communicate with the living, and that he knew somewhat of the future.

The fact however that in Israel, necromancy was a crime punishable by death, that the law was, "Thou shalt not suffer a witch to live" (Ex. xxii. 18), indicates that there is something vitally wrong in the practise of necromancy.

The Old Testament seems to offer but little light on this subject of the condition of the dead; but when we turn to the New Testament we find the question dealt

with in a more positive manner. It is remarkable, however, that we have no account of any who were raised from the dead offering any information concerning their experiences while freed from the body.

That the Christ could have taught us concerning the state of the dead, we believe; but his teachings however were not of death, but of life. But it remained for the Christ to announce in unequivocal terms the resurrection of the dead. He declared, "As touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob, God is not the God of the dead but the God of the living." These patriarchs had been dead many centuries, but Jesus' declaration was that they still live, tho he gives no hint as to the condition of their existence.

It is very evident that none of the Bible writers believed that any of the dead went to heaven. The idea so prevalent to day that they who accept Jesus as their Savior go to heaven when they die, seems to have no foundation in the Bible teachings. The fact that Jesus declared that "no man hath ascended up into heaven," substantiates this statement. Nevertheless we remember that Moses and Elijah appeared with Jesus on the mount of transfiguration. Apparently they appeared with him as fellows. This incident evidenced that even tho these men had not ascended into heaven, yet they had existed in Sheol? and evidently in what might be called a glorified state, having retained the possession of their faculties for many centuries.

Concerning the thought that the faithful go to heaven when they die, the Christian world quotes as conclusive proof, the story of the dying thief on the cross, and his prayer, "Lord, remember me when thou comest into thy kingdom," and the answer of Jesus "To-day shalt thou

be with me in paradise." This incident is accepted as satisfactory proof that the thief was taken to heaven.

If we lay aside preconceived opinion however, and carefully analyze this request and answer, we shall arrive at an entirely different conclusion.

The request of the thief, "Remember me when thou comest into thy kingdom," gives us no very clear idea of his meaning, for we know nothing of his understanding of the teachings of Jesus. Even Jesus' own immediate disciples, the twelve, had but a very vague idea of what Jesus meant by his kingdom. This is shown by their question, "Wilt thou at this time restore the kingdom to Israel?" also the statement, "We trusted that it had been he which should have redeemed Israel." Jesus' answer to the thief was (in the Greek), "To-day with me thou shalt be in the garden."*

Turning to John xix. 41, we read, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." The facts appear to be these: Jesus had taught that to enter his kingdom, the kingdom of heaven, required a life lived in harmony with his teachings, and that a life lived in harmony with his teachings would not end in death, that "to-day," that is, before nightfall, they, both Jesus and the thief, would be together in the garden, that is, in their graves. This would make it impossible that the thief should attain to the kingdom. Jesus' answer, therefore, was evidently a gently-express negative.

*"The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Hebrew Lexicon* it is defined thus: 'A paradise, i. e., an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden.'"—"Wilson's Emphatic Diaglott."

We have no record of the thief's being taken from the cross and buried; but it is recorded that because the day of the crucifixion was the "preparation day," and the next day, beginning at dark of the same evening of the crucifixion, was a Sabbath day, Pilate was besought to permit the crucified ones to be quickly killed that they might be taken down before nightfall, lest the coming Sabbath be polluted. We are informed that in pursuance of this idea, the legs of the two thieves were broken, but Jesus was dead already. Then they hastened to take the bodies down, not because of any tender regard for them, save of a few in the case of Jesus, but solely that the Sabbath day should not be polluted. While the account states that Jesus was buried in the nearest sepulchre, in the garden, tho we have no account of the disposition of the bodies of the two thieves, yet the words of Jesus affirming that they would both be together in the garden before nightfall, were evidently fulfilled. Thus we may reasonably conclude that the two thieves were buried in the same garden with Jesus, fulfilling the statement of the Christ, "To-day shalt thou be with me in the garden."

In the parable of Dives and Lazarus we read that "Lazarus died and was taken by angels to Abraham's bosom. The rich man also died, and in hell [the Greek has it, *in the unseen*] he lifted up his eyes being tormented." This parable, including the dialogue between the rich man and Abraham, shows that some who die go to, or are taken to, a place of rest, while others are tormented, or, at least, are unhappy.

The statement of Abraham, "Thou art tormented," reads in the Greek, "Thou art in pain." This pain was of necessity of the mind, as he was separated from his body. This parable shows that at least a good degree of consciousness and memory and of the kindly regard one

may have had for others while on earth, may still remain. And also, that, whatever their condition, the good and the bad are not able to interfere with one another, either for good or for bad.

Altho Abraham said, "Lazarus is comforted," yet beyond this we are left wholly in the dark concerning Lazarus' state.

As to the experiences of souls in hades, we are left largely in doubt; but the statement, "He hath made me to dwell in darkness as those that have been long dead," implies that tho there may be even a vivid consciousness on the part of the departed soul at first, that that consciousness in time gradually fades away, unless indeed we may except those few who have attained a large degree of soul growth or spiritual consciousness, as Moses and Elijah, who apparently retained the fulness of consciousness for many centuries.

One is unconscious of that which is forgotten. The questions, "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? (Psa. lxxx. 12), asked regarding the dead, hint very strongly of the belief that thru forgetfulness the soul gradually becomes unconscious, even as a man in a dreamless sleep.

While in the statements in the foregoing there seems to be no consolation given to those about to depart from this life, or to the friends of the departed, yet we know it to be a law that God is just, and that his people are not coerced contrary to their will or normal attraction, whether in the body, or out of the body it matters not. So when the soul leaves the body, it goes to the conditions that it loves most, the conditions that it most desires, and there gathers up and brings to an ultimate the results of the experiences of a lifetime; and there it enjoys all the advantages that it has earned, and all the disadvantages of false belief. And when the sum of the experiences is worked out, we have reason to believe that the soul lies down and falls asleep (dreamless sleep is conceded by all to be a peaceful, happy state); and the soul sleeps on until, when proper conditions are formed on earth, Mother Nature calls it back to occupy the body of a child wherein it has the opportunity to work out and to finish all that was lacking in the former life. [Ed.

HOW MUCH WILL BE LEFT?

BY A. E. W.

“How much will be left when all of self
Shall be washed from the soul away?
How much will be left when nature’s dross
With the gold may no longer stay?

How much will be left of ripened grain
When the tares have no longer place?
Shall we gather sheaves of golden wheat
Or life’s field be a barren waste?

When the Master comes expecting fruit,
From the vine he has pruned with care;
Shall we be able of perfect growth
To present an offering fair?

How much will remain and stand the test
When the true from the false shall part?
When the light of God shall clearly shine
And its rays illumine each heart?

What we have valued as priceless gems,
And have classed with our jewels rare;
When the Lord shall come to claim His own
Will they count with the treasures there?

Ah! well may we ask in humble prayer,
That enough pure gold may remain,
When the furnace tries and melts the dross,
To inscribe the Father’s name?”

EGOTISM, ANTAGONISM, CONDEMNATION.

BY EZRA

"YE have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 43-48.

IN analyzing those qualities of mind which hinder one's progress in the attaining of unity with the Christ-Spirit, one finds that those thoughts or mind-qualities which go solely to build up the selfish intellectual mentality, those which tend to develop the power of opposition or of antagonism, and those which cause one to condemn another or one's self, are detrimental. All of these have their root in the great evil, ignorance—ignorance of law, of truth, of love.

That quality in the human mind which permits and even urges one to override, to ignore, the promptings of the better nature so that self and self-interest may rule, is the strangest phenomenon of life, and is the one quality of mind which is irreconcilable with life in its fullest meaning. To ignore the law of life, which is love; consciously to deny and oppose the power of truth; to condemn in oneself or in another those expressions of the finer instincts of human nature; or even to magnify and condemn some apparent flaw of the external nature, is to be ignorant, is to deny God, the source of all truth, and is to cut oneself from that higher human fellowship that has its origin in, and must lead up to the Divine.

But, we say that persons who are egotistic, who are antagonistic, or seemingly difficult of approach, or who are constantly condemning, are so because they know no better, or because they have unconsciously allowed these thought-qualities to grow up and to develop within them until one or the other, or perhaps all, have become habitual, until they know not what else they *can* do.

As for every evil, there is a good, so it is equally possible to build up good or evil qualities within oneself. Since we believe that God by a Word created the world, and in that creative process purposed that man should develop and attain unto God likeness, it is seen that all character-building, all thought functioning, of a selfish or evil quality, is a misapplying, or a misdirecting of vital power, God-power, and can but end in vain hopes and a deplorable loss of time and mind-energy—if not of life itself.

It becomes a work, then, of holding and building each day some thought of good which is in harmony with God's purpose; of doing some act for the good of another, despite all discouragement to the contrary; of bringing forward some one of the finer qualities of the inner nature heretofore latent—these acts will bring about a change in the thought habit, and will help to establish good habits. Once these good habits are established, it is always possible to hold our own calm center amid the mad whirl of the creative-thought energy of men's minds, of criticism, of antagonism, or of condemnation. And tho the storm of the angry thoughts of men, the scathing condemnation, wage wild and fierce, we shall remain still, calm, steadfast, holding to the true "Rock of Ages," the Great Name YAHVEH, in which we have placed our trust.

"Be ye therefore perfect, even as your Father in heaven is perfect."

FUNDAMENTAL PRINCIPLES

BY GUNNAR NAUMANN .

"OTHER foundation can no man lay than that which is laid which is Jesus Christ." "Whosoever heareth these sayings of mine and doeth them shall be likened unto the wise man who built his house upon a rock; and the rain descended and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock."—I Cor. iii. 2; Math. vii. 24, 25.

ON every plane of existence there must of necessity be some underlying cause or causes for all the phenomena that appear on such plane. But these causes themselves must have other causes for their existence; e. g., the law of gravity. Reason cannot admit anything without a cause—*Ex nihilo nihil fit*. But what this anterior cause is, reason alone cannot find, for it cannot be found on the same plane and must be looked for somewhere beyond. Reason is thus forced to the conclusion of a *first cause* of all things, without a possibility of knowing the nature of this cause. The natural intellect cannot go beyond its own sphere of relative things, and cannot comprehend what is absolute Spiritual Substance.

But the interior spiritual faculty of the superconscious mind can see that there is and can be only

ONE FUNDAMENTAL PRINCIPLE

from which all things are, which is in all things and governs all things. It contains the essence of all things within itself. It is the divine *Esse* itself, which is YAHVEH as to his universal, omnipresent Spirit.

All that we know or can know about this Spirit is that it exists, for as to its real substance and quality, it is so far beyond human thought or comprehension that no idea can be formed.

Nevertheless we may form some relative ideas, derived from the operations of Spirit on the different planes of being. That this Spirit is Life itself, the *one* all-per-vading life, is manifest from both nature and revelation; for, as Science shows, the infinitesimal life-centers of both inorganic matter, and vegetable and animal organisms, in the aggregate, make the larger individual life centers, which in their turn make the still larger life centers of planets and suns, of communities, nations and the whole human race. Thus we may continue the grouping of life receptacles until we again reach the complex whole of all things, with one universal life.

Revelation also associates Spirit with Life, viz., "God breathed the breath [spirit] of life into his nostrils and man became a living soul" (Gen. ii. 7); "The words I speak unto you are spirit and life," "The body without spirit is dead;" "The spirit giveth life," and in many other places.

Because our bodies are composed of innumerable cells or life centers, that we in turn must constitute the home of some larger being of whose existence we are as unconscious, as the individual corpuscles are of the whole body, may to some seem to be stretching analogy too far. But how much do we know about spirit life and spirit conditions? The same spirit may live not only in one but in many, and at the same time in other parts of the universe. The true church is the home of the Spirit of Christ and his spirit dwelleth in each and all of her members. At the same time we believe that Jesus the Christ is with the Elohim in the Paradise of the universe.

May we not from this infer that certain societies are the homes, the very bodies of certain spirit beings? That the earth and other planets, and the races of men that live there have each their respective spirits?

The *esse* (to be) and the *fieri* (to become) is the essence

of Yahveh, "I will be what I will to be," expressing both the present and the future, and also expressing the divine will; the good of his will and the truth of his being (his wisdom) together, constitute his divine power. We cannot speak of the Spirit as having these *attributes* of love, wisdom *et cetera*; for in the Spirit all is *one substance*, and this substance is in life or power. Power is the expression of life according to degree and quality.

But as the Spirit manifests itself as YAHVEH Elohim, or in the Logos, the Christ, it differentiates its life into qualities of love, wisdom, will and intellect, and further down into all mental faculties. Those who have the spiritual faculty of meditation may see without further demonstration that any principle of the soul such as love, will, wisdom *et cetera*, is not in itself an original attribute, but is derived from one more interior principle. For none of these principles can be thought of *per se*, separate from all the rest. Will cannot exist without thought; for how can any one will anything that he cannot think of? Neither can we think of anything without memory, imagination and other faculties. We cannot have love without faith, neither faith without love. Thus it is manifest that the Spirit of God is the one substance from which all things are.

When we speak of the Spirit as the Omnipresent, the all-pervading Life of all things, we must not lose sight of the fact that it is *over* all, as well as in all; that it is in all time and space and beyond all time and space. How shall we understand this? It is like the light of the sun, its rays penetrating all and being around and over all. We must also realize that the Spirit is not present in the same degree in all things or at all times; but that there are, as it were, spirit centers both as to time and space, like the nerve centers of the body; and that these centers are for specific uses and purposes. This

thought will be of much use when we come to the revelations of prophecies.

From the one fundamental principle, the *Esse* of YAHVEH, the ONE only Spirit of creative and generative power, we deduce the principles of

THE DIVINE LOVE AND THE DIVINE WISDOM;
and by the test of these principles, all other doctrines must stand or fall; for no works of God can be out of harmony with his divine attributes.

Of the Spirit as such, we cannot predicate any form or limit. As the absolute Spirit no one hath seen God at any time. But man was made in the image of God. The thought formed in the divine mind by the Spirit was (or is) the perfect man. Or rather, it is the Spirit from all eternity, forming the idea of a perfect universe and a perfect race of men, spirits and angels. If this is so the human form is the expression of the life of the Spirit in the ultimate, or on each plane in corresponding forms, as the soul and the spirit of man correspond to the external form of the body.

From these considerations we conclude our next fundamental principle, that all creation is being formed according to the idea of

A PERFECT HUMAN BEING;

and that the very material universe itself is in the human form, with its parts, members and organs. We also conclude that in this universe there are places of superior order like the brain, the lungs and the heart of the body. That there is a region of interior life, where the Spirit is in its fulness, and where the highest developed spirits and angels dwell. This is the Paradise region of the Grand Man of the universe. But if there is such a place or places, how then can we say that the Spirit dwells in us and amongst us here? or that spirits and angels are here with us in and about our bodies? We must

obliterate time and space when we think of Spirit presence. For the spirit is present with those who are in sympathy with it, thru the sympathetic nervous system of the Grand Man, as the different parts of the body are in immediate touch with the brain and nerve centers thru the nervous system.

The secret of the power of the Spirit is that it works with all powers concentrated into one. It is not divided into intellectual reasoning, imagination, faith, will, *et cetera*; but it is all one life.

That the whole human race is moving towards the goal of a perfect social and religious life, the new heaven and the new earth, is the prediction of prophecy. In this progress the race takes the shape of the human form from the feet up; and we shall soon be able to see where each epoch of history has its corresponding part in the body. Moreover, it will be shown (and this is a marvelous wonder) that when the entire body is complete, the same, each member or part, will present to view the different stages of development past thru. This is according to the law of evolution which Swedenborg exprest as the degrees of order. For in the world all things follow in successive order, even the evolution of the spiritual man from the natural, from the lowest to the highest; but in the heavenly state things follow in simultaneous order, from the inmost to the outermost; thus all the states of successive order become the states of simultaneous order; that is, the complete works of God will show, in generals and particulars how each part has past thru the ages and been fitted for its place, like a building shows how each part has been made and put together.

Again we call attention to the importance of these principles as aids to the understanding of prophecies. For it is evident that the prophecies concerning great nations and the church, are presented to us in figures of the hu-

man form, such as the great image that king Nebuchadnezzar saw in his dream; the woman in the twelfth chapter of Revelation and the one in the seventeenth chapter, and in other places.

We may with great confidence say that all the works of God take on, or are evolving towards the human form; and when we know where each part belongs, and what use it performs, we have a sure guide to the interpretation. But let no one suppose that this can be attained to by merely intellectual reasoning. Such reasoning is often a hindrance. These things must be spiritually discerned. To understand Bible language, symbols, allegories, prophecies and parables, it is absolutely necessary to have the spirit of those who spoke and wrote these things. The light must come from within; or in other words, we must thru a pure regenerate life become conscious of being on a higher plane, or rather in an inner sphere, where pure divine love and wisdom rule supreme. When we are in this state, we experience certain emotions in those parts of the body corresponding with the same parts of the Grand Man where the like spirits are.

I often experience these emotions with a thrilling power near the heart and the lungs, and from the brain down thru the nervous system to the region of *Plexus Solaris*. They often enter the brain with light and a certain convincing power, thru the faculties of veneration, spirituality, reason *et cetera*, and pass to the region of the heart and lungs, where these principles are focussed in pure love and wisdom. In this state the faculties of the brain become entirely subordinate to the inner spirit. Therefore, do not attempt to master spiritual truths by intellectual reasoning only, for that is an inverted order and you will surely "miss the mark." It is like trying to teach the Spirit. The Spirit must be supreme and then the intellectual faculties will serve in true order and without error.

It is also evident that the different states and periods of life of the individual and of the church, correspond to certain parts of the Word, or *vice versa*. For the word, the logos, is the divine mind and also in the human form. It may seem strange to say that the Bible is in the human form; but this is very evident to those who have thought deeply about these things. Not only is the Bible as a whole in this form, but many of its parts also. This is what makes it so different from other writings, and proves its divine origin beyond a doubt.

The revealed word of past ages undoubtedly was in this form also; for when Jesus spoke the blessings and the Prayer, he put his words in this form, having in his mind the form and the idea of the truths of that word as it was given in the beginning or in the primeval age, when he was with the Elohim; as he also said, "Before Abraham was I am."

The Lord's Prayer is from head to feet, the beatitudes from feet to head. Read and meditate on these things and see if it is not so. The allegory of creation, the six days of labor and the seventh day of rest, is also in the human form as Swedenborg has shown in his "Arcana Celestia," describing the creation of the spiritual man and the church, from infancy to maturity, or up to the seventh state which is rest from combats, or peace.

The ten commandments are also in this form from feet to head, in five pairs, five on each table. The Tabernacle, which Moses was commanded to build according to the "pattern" shown him in the mount, was also in the human form, from the inmost, the most holy, the head, to the entrance of the court, the feet. The Tabernacle contained in its construction, its types and symbols a complete prophecy of the Israelite nation, of the church and of the nations to the end of the age, and also of the

Christ and his sacrifices on the cross. The whole Bible is from feet to head. The Gospels correspond to the lungs and heart, the Acts and the Epistles to the arms and shoulders, the Revelation to the head. But this subject is too elaborate fully to explain at this time.

In the light of the foregoing principles, we naturally see that there is a

LAW OF CORRESPONDENCES

between all things on the different planes of being.

This was the science of the ancient church and of the orientals; but much of it was lost or perverted until partly found and restored by the mystics, the Rosacruzians, Swedenborg and others. The truths revealed to them were of a high order, derived from that Word which was in the beginning, in past ages when men walked and talked with the Elohim. It was then not necessary to have a written Word because the Spirit wrote on their minds and hearts. It would have been impossible for them, and it would be now for us to receive revelations of spiritual truths, or of any truths, if highly developed souls, the very Gods, had not gone before and created the thought forms and taken their places in the Grand Man from whom the spirit emanations come to us, producing like thoughts.

And so we must develop that we may in our turn serve in the same way. Where was the beginning and where will the end be? We cannot answer. Either way we are reaching out into infinity, and infinity cannot be grasped by the finite mind.

Swedenborg tells us that the first written Word was possessed by the Ancient Church; written according to the law of correspondences, as our Bible. That this Word was lost but is still secretly preserved in some part of Asia, and will come to light at the end of the age. The truths of oriental philosophies, of the Yogi teachings,

of all the claimed-to-be Bibles, and Revelations are derived from this Word.

But the Bible is the highest revelation. It contains, as no other writings, a complete history of the whole human race in symbolic, prophetic language, from the beginning down to the consummation of the age. It reveals all the secrets of the individual life and the Church, her fall and restoration, and of the nations.

These are the truths of Jesus Christ, the rock upon which we are building; not only hearing but doing the will of the Master.

Divine grace and peace be with you.

CHRISTMAS GREETING

BY J. E. RULLISON

We'll have Christmas joy in every sphere,
When Purity reigns.
We'll have love and hope thru all of the year,
When Purity reigns.
We'll have all that is good, grand, noble and great,
We'll have the world lifted from the bearing of weight,
We'll no longer submit to an ignorant fate,
When Purity reigns.

We'll be good to our friends, also to our foes,
When Purity reigns.
We'll banish from earth, all unnatural woes,
When Purity reigns.
We'll have happiness here, and live in the mood,
We'll practise Christ's teaching, its best that we should,
We'll bring heaven to earth, and be human and good,
When Purity reigns.

“TEACH ME THY WAY, O LORD!”

BY A. L. NATHAN

Teach me thy way, O Father!
The way, for me, that's best.
Teach me the way of living
That leads to endless rest.

Teach me the way of being
Of use to my fellow man;
And doing every moment
The very best I can.

Teach me the way of doing
Thy will, O Father, dear!
That being ever watchful,
The true light may appear.

Teach me the way of living
The true life here on earth;
That being thus found worthy,
I receive the heavenly birth.

Teach me thy way, O Father,
The way that's best for me;
And every moment being
Alone, O God, with thee!

EDITORIAL

FOR many years we have looked forward to the time when the gathering of the people will begin, the gathering of the first mature souls, brought forth by the multifarious experiences of many lives. Yet knowing full well that God does not abrogate law, we, therefore, when we began here, discouraged all persons who were past fifty years of age from joining us; because we knew that persons who had spent from forty to sixty years in generation, had become so fixed in their opinions it would be very difficult to bring them into harmony with the laws of life. We then felt sure, and still feel sure, that if persons would come here and would apply the laws of immortality, which we know so well, age would no longer have any influence over them; that from the time they came with us and applied the laws of immortality the age principle would cease; that all persons from eighteen to forty, fifty, or sixty years of age, (according to the vivacity and general characteristics of the individual), would remain the same animate, vigorous, youthful persons that they were when they came here; and that the only change would be they would become more mature, experience broader, vitality greater, and manhood and womanhood grander. This has proved true generally, the exception has been in cases where the mind was incapable of letting go of the old ideas and habits of thought.

After all these years, the consciousness of God our Father has become so much more vivid and real, we are made to realize that the Father has been guiding our mind from the beginning. Now after twenty-three years in the gathering, in the harmonizing and in the educating of his

people, the fact that many have come and gone, and that we now have only fourteen persons united here, would be discouraging to some; but we know God and his love, his wisdom and his power SO WELL, we have perfect confidence that when the time comes that his people should be gathered together in one place, he will make them know the time and place of gathering. Then will be fulfilled the words of the prophet, "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. lx. 8); and again to Isaiah, "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. lxvi.8). Yea truly, "Except the LORD [YAHVEH] build the house, they labour in vain that build it" (Psa. cxxvii. 1). We stand here to-day knowing and doing the will of the Father; and we have that perfect faith that causes man ordinarily to say, "We know that God will do the rest of the work;" and all that devolves upon us is to listen to his voice, and TO DO his will from day to day. This place the Father has given to us and to his people; we take it and use it to the best of our knowledge and of our wisdom and of our understanding, and we realize that while we have this place on earth, the Father has his place in the heavens; and that we are working under the immediate guidance and intelligence of Him who created the world. As we look around over the hills and the valleys, over the buildings, and over every thing we have here, we say, "This is ours." We say this because we know that the Father who has made all things, and who owns all things, has made it for us and has given it to us for a special purpose, and that we are to carry out that purpose to the letter, and we will carry out that purpose to the letter.

In carrying out that purpose we are constantly con-

scious of the love of the Father, constantly conscious of the appreciation of that glorious mind that no mortal can comprehend; and if we fail in the slightest degree, we know it at once because of the consciousness that we have separated ourselves from that glorious, wonderful mind.

May His peace rest upon and abide with all his people everywhere.

THAT Holy Family to whom we belong! — how grand! How superior! Many there are who are proud as they look back upon their ancestral lineage and say, "We came from a noble family." But alas, look over the lives and the history of that family—how many briers, how many thorns, have followed it from the beginning to the present! But oh! what wisdom was embodied in the words of the Master, "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. xxiii. 9).

You who have let go of the world, of all its allurements and attractions, and have united your souls to the Father, realize that there is no nobility of parentage, only so far as the soul recognizes the parentage of God. "He that followeth after righteousness [right-living] and mercy, findeth life, righteousness, and honor" (Prov. xxi. 21); to such a one there comes the vivid realization that all the mature souls, all the perfected souls of all ages, are members of the family of God; and that we, the little babies, also are members of that great and wonderful Family. There is no deception in that Family, no treacherousness, all is peace and harmony, increasing wisdom and knowledge and understanding; all blessedness, glory, honor, is centered in that great central Family — and we are members there!

OUR dear Lord Jesus talked about "being born again"—we have come up through all the experiences of an earth-

ly life, we are of the earth, earthy, and our minds are related to the earthy life. To "be born again" is to pass over the line of an earthly consciousness into a consciousness of that immortal state, into a consciousness that we are the children of God; that we are members of that Holy Family; that our brothers and sisters are the "souls of just men made perfect;" and that our Father-Mother is the eternal YAHVEH Elohim, the God of the universe.

THE reports that we are receiving from the British Esoteric Society of London of its success, are very encouraging. It seems that a number of prominent speakers are coming in to assist in the work, and that the meetings are well attended and thoroly appreciated, and growing rapidly. With Mr. Proctor,—the founder of the British branch—presiding as President of the Society, it looks as if the foundation for an abundant success is well established. It is very encouraging to us to know how practically the Esoteric teachings are acting upon the hearts of the people of the whole world.

Some years ago several of our profest friends prophesied that the Esoteric Movement would soon die out; but they did not know that its roots had gone down deep into the foundation of all things; and that it could no more die out than the world could pass away, for it is laid in the very foundation of the purpose of God in the creation of the world. The seed was planted when God said, "Let us make man in our image, after our likeness," and in the darkness of the world it had been growing deep down in the heart of humanity till 1887, when it came to the light. Its light can no more be obscured, but must grow brighter and brighter until the perfect day when, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD [YAHVEH]: for they shall all know me, from the least of them unto the greatest of them, saith the LORD [YAHVEH]"

DURING the years past the land has been full of teachers, and every year they are growing in numbers until they are a multitude, teaching all kinds of theories and doctrines that have arisen wholly from their own imagination, and vague experiences; of these teachings, seven-eighths, if not nine-tenths, can be safely relegated to the scrap heap as false and unreliable. None are capable of teaching the truths of the divine life but those who have had the experiences, not the imaginary experiences from their sensations and physical realizations, but the experiences of the soul that has united itself with the cause realm; those who have so fully awakened to God, to the mind of the Creator, that they see things as they really are. None have reached the realization of the real, but those who have lived the regenerate life, conquered generation, and united their consciousness with the Spirit. Oh, there are so many who really, honestly desire to help the people, who do more to hinder, discourage and retard the progress of true souls, than is done by any other people! It is because of this, that we have recommended and earnestly solicited that every soul should seek the spirit of truth from God. All souls that seek for truth from God that they may live in harmony with it, will find that when they listen to a teacher that is not of the truth they will be caused to know it, because they no longer put their trust in man and in the words of man, but in God and in his great wisdom. Therefore those who have consecrated their lives to God, and who look to him and trust him, can never be deceived; for thru and by the clear intelligence received from the Father, when they hear falsehood they know it is falsehood, and when they hear the truth, they know that it is the truth, for the spirit of God in them witnesses the fact. Thus when you have consecrated your life to God and to Truth, you may go to hear anything and everything you please; thus you may hear much by way of suggestion that your mind has not yet grasped. You need not fear

error when you have the spirit of truth that the Lord Jesus promised you should have if you kept his sayings.

THERE are many who claim to be students of the Esoteric books, who when they gain access to those who have just begun to read, and who are thoroly imbued with the truths of the Esoteric books, frequently grossly mislead them by their own misconceptions. Therefore, remember that you have no absolute guidance and hope in anything, but in the guidance of the spirit of God manifesting itself in your own soul, in your own interior consciousness. "Thus saith the LORD [YAHVEH]: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD [YAHVEH]" (Jer. xvii. 5).

NOTICES

BRITISH ESOTERIC SOCIETY

YOU are heartily invited to attend the meetings of this Society which are held every Sunday, at 7 p. m., (commencing Oct. 5th) at the BATTERSEA PUBLIC LIBRARY, LAVENDER HILL, LONDON, S. W., ENGLAND.

HENRY PROCTOR, F. R. S. L., M. R. A. S.—*President.*

JAMES MITCHELL, B. SC.—*Secretary.*

It is gratifying to receive the following notice from Mr. Proctor, President of the British Esoteric Society. [ED.]

A Branch of the British Esoteric Society was inaugurated on 17th October, 1913, at Birmingham, England. Mr. W. G. Hooper, F. R. A. S., F. G. S., was elected President; Mr. Hall-Rose, Hon. Sec. pro. tem., and Miss Drew, Librarian. The meetings are to be held on Fridays at 8 p. m., at HARRISON'S COMMERCIAL SCHOOL, BULL STREET, BIRMINGHAM.

EDITOR'S NOTICE

WE ARE NOW MAKING A CHANGE IN OUR OFFICE MANAGEMENT. WE DESIRE TO BE NOTIFIED OF ANY MISTAKES THAT MAY OCCUR THAT WE MAY CORRECT THEM. [ED.]

Time of Cusp Transits
Washington, D. C., Feb., 1914

Body	Enters	On	
	day	h.	m.
☾	8	2	1 45 a. m.
"	□	4	1 10 p. m.
"	☿	6	9 6 p. m.
"	♌	9	1 16 a. m.
"	♍	11	2 50 a. m.
"	♎	13	3 28 a. m.
"	♏	15	4 47 a. m.
"	♐	17	7 55 a. m.
"	♑	19	1 30 p. m.
"	♒	21	9 32 p. m.
"	♓	24	7 52 a. m.
"	♈	26	8 1 p. m.

⊕	♈	19	6	30 a. m.
♂	♓	7	11	45 p. m.
♀	♍	16	11	55 a. m.
♂	♍	1	6	27 a. m.
“	♎	8	4	35 a. m.
“	♏	13	10	5 p. m.
“	♐	18	10	44 p. m.
“	♑	23	5	8 p. m.

On February 1st

♌	is in		47'	36"
♈	"	♐	16° 45'	48"
♈	"	♌	7 37'	47"

BIBLE REVIEW

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No 5

THE OPEN DOOR

BY L. D. N.

"I AM the door, by me if any man enter in he shall be saved, and go in and out and find pasture."

THIS spiritual understanding and consciousness is the door of entrance into all this divine realization which is the rightful heritage of the sons and daughters of God.

This door is opened in the Christ teaching and example, and is free of access unto all. "By me if any man enter in he shall be saved," saved to his full inheritance, the absolute realization of all his divine possibilities as a son of God. The door of entrance into the kingdom having been fully opened to human life and entered by the supreme Man and Brother of men, is henceforth opened and free to all who choose to follow him.

The entering in is a matter of personal choice. The entering in is the reconciliation or atonement of man with God, the unity of the human will with the Divine Will. It is the laying down of the spirit of self and the glad yielding to the law of the spirit of self and the glad yielding to the law of the spiritual life, which is loyalty to the nature, character and government of the Father, and which is possible only thru a warm and tender love

of the Father, awakened by the deep consciousness and realization of this divine relationship. In the nature of things man cannot enter into conscious communion and unity with God as Father, without the positive realization of his divine sonship and the full spirit of loyalty to that relationship, springing from the supreme love of his heart for the Father in the grateful sense of identity of nature with him. No soul can have a deep sense of the holiness and perfection of the Father's nature and character, and of his own relation to him as the child of his love and providence, without becoming at once loyal in heart to that nature and relation. The man who does not recognize and appreciate the superior wisdom and goodness of the all Perfect One, and who does not desire above all things to be guided by entering into, and to become one with him in them, has not the right attitude before God, has not the true spirit of divine sonship; "His heart is not right in the sight of God."

The entrance thru the door into the kingdom of God and the possession of its treasures of wisdom and knowledge, the realization of its spiritual supremacy, illumination and freedom of communion and fellowship with the Father as his child, are effected only by adjustment of the personal life, or the will and desires of the heart, with the law of the Divine Nature. When this is once fully effected, we may then go in and out as we will, or need. That is, we may enter from time to time into the sphere of divine communion for seasons of spiritual refreshment, and receive renewal of strength and wisdom for external mastery and achievement. That sphere of the divine and absolute touches man at the center of his own being. The throne room and audience chamber of the Divine Presence is the inner sanctuary of the human soul, where the table of divine communion and fellowship ever awaits the participation of the conscious life of ev-

ery man. "When thou prayest, enter into thy closet [the inner secret chamber of the soul] and when thou hast shut thy door [the door of external life, which is sense] pray to thy Father which is in secret; and thy Father who seeth in secret shall reward thee openly." "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?" The invitation stands open to all men everywhere, high or low, noble or ignoble, learned and unlearned alike, to enter full and free into this divine communion and fellowship; and having once found that blessed entrance, to go in and out from that inward light of the divine unveiling, cleansed by its baptismal fire, and illuminated with its light and blessedness to an ever opening and expanding life of external activity and achievement.

Thus did the Christ or Great Exemplar go in and out and achieve the victorious life of an embodied spiritual being and Son of God, a life of spiritual freedom and supremacy in and over the flesh, and finally the mastery of the forces of life and of death. This secret of the Christ was partially grasped by a few of his time, and the mighty power and achievement of the Apostolic Brotherhood was the result. The masses, however, blinded by the power of traditional prejudice, remained the blind followers of the blind, and leaders and followers alike stumbled and fell by the way.

The same thing followed the Apostolic movement, when, in the early history of the Christian Church, in the pride and pomp of its grasping greed of power, it usurped authority over the reason and conscience of men in the name of Christ, the sublime secret lost, the power and gifts of the spirit departed from her altars. The real mystics of the Church, a few only within her walls, and scattered thru the centuries have held the secret and entered into its power. These, however, have

generally been ostracised, persecuted, subjected to the fiendish tortures of the Inquisition, and often to the martyr's stake, by the Church itself.

That secret is now being restored to the world; yet, as of old, the blinding prejudice of an agnostic materialism on the one hand—within as well as outside the Church—and dogmatism of traditional authority and superstition on the other, will refuse to listen or to be convinced.

Nevertheless, vast numbers of waiting souls, already emancipated from both priestly authority and materialistic nihilism, are ready and eagerly looking for the living word of power that shall touch the sympathetic vibratory chord of their being and set them free. These will gladly recognize and grasp the key presented, and thus become the evangelists of the now-dawning era of spiritual enlightenment and power, whose breaking glories already rest in light and beauty upon a few awakened souls, the advance heralds of an enfranchised race.

AN EASTER EGG

BY H. S. LEVALLEY A. T., F. I. A. Sc.

CHESTERTON the iconoclastic English author in a recent issue of "*Hearst's Magazine*" digs deep into the cuticle of the higher critics.

In substance he says that they still further muddy the waters they pretend to clarify. They are great on the place physical, but little on the spiritual environment that is the true setting of soul's jewels.

They are strong on the word, but weak on the spirit that gives it life, in that they fail in their analysis of the thing to synthesize the parts into true spiritual expression.

In other words, the excessive metaplastic wastes prevent nuclear regeneration, they furnishing no catalytic for transmutation to bonds of union, which means steps to death instead of rebirth.

In the end higher criticism, from an intellectual literary point of view, gives us the hard-boiled, hence sterile, easter egg with its artificial coloring of shell, a mere child's toy devoid of spirituality, which is the true aura of brilliant colors of the fertile microcosmic egg of development.

How different the allegory of Joseph, drawn with real childlike *naivete* of old Hebrew expression. Rich in coloring that still denotes the living flame in the heart of man that responds to its inner meaning, it is, still after centuries, a potent egg that hatches in the life of every seeker for jewels that adorn the inner temple not made with hands.

Here we see Jacob (vital) the father of dim spiritual consciousness giving from—developing the aura, the coat of many colors—to Joseph the prophetic, spiritual, intuitive principle in each of us. Joseph's brothers, the undeveloped other senses in man, put him in the pit, sell him into bondage, stain his coat, which means as "*Yoga Sutra's*" Patanjali states, the inhibition of spiritual being temporarily in us, a going into Egypt of spiritual inefficiency, that is, as to recognition of such by our common consciousness, tho subconsciousness still works for our spiritual preservation and enlightenment.

And this is noted in fact of interpretation of the dreams, "Butler," meaning continued joy of life, the "Baker" the death of the "Martha's management" or discord, and heat of fretting in us. Even our subconsciousness is approached telepathically by lusts, as noted in instance of Potaphor's wife. In Benjamin we see the *chela* [novice] that in time develops into the humane, loving, patient

Jesus of flesh sympathy; and Joseph is seen as the intuitive Christ mind, spirit and power that is the egg of liberation which, in its unfolding is seen as the woman clothed with the sun of the Aquarian age where soul rules mind, as mind rules muscle, denoting the risen Lord.

MY FATHER'S HOUSE

BY MARGARET K. REGAN

WHY should I a wanderer be,
A stranger doomed to roam,
Naught but a child of circumstance,
Tossed by the fickle winds of chance,
Far from my Father's home ?

I am a thought from the mind of God,
A thought made manifest in man,
Evolved from the Universal Heart,
Therefore a most important part,
Of his perfected plan.

Endowed with power to be like Him,
To know and do his perfect will,
A thought from the all Great-Mind above,
Sent earthward by the power of love,
His purpose to fulfil.

"I will arise and go to my Father's house,"
The child of his love henceforth to be,
To know of his tender watchful care,
And the peace and power which awaits me there,
In my Father's house eternally.

EVOLUTION

BY GEO. BERGMANN

I AM in That—the nature of God, the Absolute.

I will to be the reality of spirit.

I am the seed in that reality—the Absolute real self—a thoughtform in the All—his infinite nature.

This expression involves the realization of man of the oneness with the Absolute Spirit in its infinity of nature, and the origin of man as the seed in the Infinite Mind exprest as a thought-form in the nature of the Absolute, the All. The form in the thought is a mental picture of that which shall be, and is a reflection of the all-power of the Absolute itself, to manifest the Trinity of all-power of life within, forming the Divine Seed, to distribute thru his expressing it in his own Nature, filled by his Spirit. It is very important to discriminate between the Nature of God in man and the Absolute itself, God unmanifest, who is above All. We are enabled by the spiritual essence of God in the All to realize its Being, its existence as God manifest, but cannot know the Absolute as being unmanifest, there is the eternal veil nobody can lift.

The seed-form in the thought of the Infinite Mind contained the design and purpose and power of life, it was urged by these means to involve itself in the likeness of the infinite mind of the Absolute as the trinity of the All-power of life, forming the three principles of life, mind, energy and matter. The principle of mind involved the principle of energy, and the principle of energy involved the principle of matter, and each principle

involved itself in the order of life into its branches; and they in turn in individualized centers of mind, energy and matter, and in each center was the spiritual essence as the center in the individualized center.

Thus was finished the process of involution from the highest into the lowest orders of life.

Then began the natural process of evolution. The mind-centers developed in group-centers, and so on until the state took form from the instinctive, the intellectual, and blending thereof in spiritual mind-centers, destined to develop in the spiritual consciousness to realize its origin.

Considering that any act of mentation belongs to the mind which we know, is divided by the involutionary process of Nature in diverse order and branches of life, we are led to find in this process a state of self-consciousness, and call its origin mind or soul, the site of life; but this is a far-reaching differentiation in the opinion of man which caused the hairsplitting pertaining to the soul in man and in animals; nevertheless its origin is to be found in the order of life, the principle of life and in all and each is the spiritual essence at its center; the spiritual essence that filled the All, and is the underlying truth, that all is in One. This realization should prevent us in our conception to create a stop in the ceaseless process of evolution of things; a creature may develop into a point which suggests consciousness, but is called a center of mind, or a center of force. The infinite mind is termed the spiritual soul of the All, is acknowledged as the universal soul, and in the many it conforms to the order of life. Until to-day it has been the idea that in the grosser form of matter mentation did not exist, and it is proved to be an error.

It is difficult to believe that the nutrition, resulting from the assimilation of the food we eat, the water we drink, the air we breathe, is produced by chemical processes,

which consist in dissolving or breaking up their combination in gases, and furthermore in ether to combine again with a certain kind of ether already in our body; because we do not know the different state or nature of the density of ether, but believe, that ether is a medium of great elasticity and extreme tenuity, supposed to pervade all space. But when we trace its origin, we are compelled to recognize it as the veil between God and the highest celestial beings, inconceivable in its degree of rarity in the comparison to be the ethereal cloth of these beings, and so further down unto its lower density to form its combinations of gases *et cetera*.

True, the ether is everywhere, it will not submit itself to be analyzed, and it remains to prove its differentiation in regard to the aspect of its origin in energy and mind; but it must suffice to say, that the ether as a part of the three principles of life has an influence of life in its manifestation in the beings in quest. The truth of this we are able to recognize in our own nutrition and assimilation in the influence upon our mental functions. It is a fact that any power must itself manifest in ether as the basis of all matter; and it remained for science to discriminate between matter, energy and mind and to conform to the law laid down in the thought-form of the Creator. There is no need to delve and ponder on the composition of matter, the light of eternal Truth revealed itself in the seed, in our own real self, that illuminated man to say: I am in that I will to be, the reality of spirit.

I am the seed in that reality,

A thought-form in the All.

The all is One, but there remain beyond the all

The Unknowable, Eternal One, no man can define its being.

Why should I, the seed in him, know more at my present state of being?

I wait till I, the seed in him, unfold in power to realize
the truth,
Can lift the veil bedimmed my sight.
The time will come, without a time,
The place reserved, without a place,
To see, to know my own in the All.
The word I speak is not a form of thought in my personal
self,
Grown and unfolded in the veil of eternity.
It is indeed a fruit of the Tree of the seed planted in my
own real self.
I am the seed, I am the fruit, I am in that I will to be,
That I know is enough for me to answer my need and
longing,
For that I will to be.

The peculiar expression in the foregoing article, which perhaps all will observe, arises from the fact of the author's being learned in the German language. [Ed.]

THE APPLICATION OF FAITH

BY P. J. WILKINS (London)

THE Editor's article on "Faith" in the December number of this magazine is most interesting and instructive; and with his permission, we are taking this opportunity of recording a few impressions with regard to so important a subject and its relation to the present position of the Esoteric Work.

In the first place we are sure that every one possessing the Spirit of Truth, must be in full accord with all that he states regarding the power of Faith; with his most useful description of it, and with the fact that Faith in one or the other degree is of vital necessity to all.

It is rather in connection with the application of Faith that we wish to write, than of Faith itself. There is a well-known statement of St Paul's in the New Testament to the effect that a man may have all knowledge and sufficient faith to remove mountains, and yet be without profit to himself or to others. The circumstance in which this is true is when he is without love; or, more exactly, without wisdom to use this power. This statement however represents only a partial truth, unless we also remember that no son or daughter of God, no matter how strong in faith he or she sometimes is, can get the will to remove a mountain or even to walk across the road unless it is in God's mind that he should do so. That faith which the regenerate man must cultivate, can only be used to further the particular duties or functions that he, as a willing instrument of the mind and will of God and his angels, is fitted and called upon to perform. This being so, the urgent necessity there is for us to seek, to know and to follow the guidance of God and his messengers at all times, perhaps at every hour and minute of the day, is very apparent. The task, like every other task, is hard at first; but as usual after a time, becomes a habit and is then comparatively easy to perform.

We know from experience that our people, being attracted to certain ideas and courses of action, add the power referred to in the article, which they have incorporated within themselves, to these new desires, and in the very strength and beauty of their own nature, pursue courses which only end in failure. In so doing they become very disheartened, saying within themselves and with every vestige of truth, "Have we not pursued this or that course with an unwavering Faith? yet we are wholly unsuccessful."

All who have the whole Esoteric Work, that work of God, at heart—which is in line with the whole Bible and

all that is in the mind of God regarding the human race—are aware how great is the understanding and the wisdom which we need to enable us to walk the path that leads to unity with God and to immortality, that “Goal of Life” for us on earth. Faith, that knows not wisdom; determination, that knows not love; zeal and energy that are without a knowledge of all the requirements and circumstances, which are absolutely necessary to this end, are bound to go astray. It is best to be inspired by truth then we are clothed equally with grace and wisdom.

As individual supporters of this work, most of us are inclined to view the many difficulties that there are with much concern. It is true that they are not of our own making, and that the responsibility of bringing this work to a successful issue is not ours. Yet every one has a right to the continual assurance in face of these difficulties, that what he is doing is perfect as far as it goes, and that the work that he loves is progressing on the surest and safest foundation.

The assurance is a matter of faith on the one side, and a matter of help and guidance from God and his angels on the other. It is an attainment that our people need in order that the Alpine barriers that seem to bar their progress, may be made to remove themselves hence.

In addition to all this, however, it seems good to hope and believe that a more definite move may soon be made towards the realization of all our hopes and duties here, as sons and daughters of God, and as kings and priests on earth; for it is certain, that this realization cannot obtain until the first ripe fruit have joined themselves together to work in unity.

They need, without a doubt, the joint experience and strength that unity alone can bring. If this be true, may we ask, “And why not now?”

A DIVINE LAW

BY LIBRA-SAGITTARIUS

IN my course of study of college physics, and particularly that branch of physics commonly called mechanics, there was one law above all others which made a deep impression on my soul. That law is known as Newton's "Third Law of Motion;" briefly stated it is this, "Action and re-action are opposite and equal," i. e., opposite in direction and equal in force.

This law is continually used by scientists and engineers in structural engineering, bridge-building, etc. To most people it seems to be useful in the material world only; but it is universal, working with divine exactness and precision in the moral, mental and spiritual spheres of life whether or not we are able to comprehend it.

No man can commit either a loving or a vicious act without having that act come back to him with the same force and same tendencies with which he sent it forth. If he does a loving and constructive act it returns to strengthen and uplift him; but if he does a bad and destructive act it returns to send him lower and to be destructive to him to its fullest extent.

There is an abundance of Scripture to support this law, but to quote only a small part will serve as an illustration, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. vii. 1, 2). And so God does not have to bother with judging us after we are dead, but thru his law causes us automatically to be judged according to the justice and mercy of our own judgments, and to reap our own harvest according to our own planting—"for whatsoever a man soweth that shall he also reap" (Gal. vi. 7). Hence we must be merciful in order to obtain mercy, and loving

in order to receive love. Hate, envy, jealousy, combativeness and undue criticism and fault-finding, will drive away these noble qualities and prevent our realizing and knowing true spiritual love that rises above and consumes all sensuous thoughts and animal passions.

Often people are plunged into sorrow, perplexity, discouragement or despair by the re-action from thoughts and deeds that they have created for the injury of others; and they do not realize that it is their own combativeness and vengeance that has returned home. "Vengeance is mine I will repay, saith the Lord."

But oh! the sweet and blessed re-action from a kind and loving deed! Oh! how good our Father is to give us so simple yet great and wonderful law. And if we obey it by truly loving our brothers and sisters (our neighbors) as ourselves, that love returns to us a hundredfold, giving us a joyous, happy sensation that causes us to desire to continue it.

But when we turn that love to God in a pure, unselfish spirit, doing our utmost to love our Father with our heart, soul and mind, we receive from the Fountains of Life, a love that thrills every fiber, cleanses and purifies every atom of our being. It causes us to feel such inspiration from that omnipotent, omniscient and omnipresent Spirit that all battles seem easy, that we could be victorious in every struggle, and that the world itself could be conquered thru love. And well it can—for God is love and in his name the world shall be conquered.

In our conquest we must not cast our pearls before swine, nor give that which is holy unto the dogs, but we must be wise as serpents and harmless as doves, applying the law with a strength of mind and will that shall bring forth fruit unto the Lord; and, at the same time, lift ourselves high into that powerful realm of Christlike, spiritual love. "And now abideth faith, hope, love, these three: but the greatest of these is love."

THE CENTER OF ALL TRUTH

BY H. E. BUTLER

THE words, "The center of all Truth" cannot be taken in the absolute, but rather in the finite, or relative to the physical, mental and spiritual world, so far as it affects human life. The revelations given in our Bible, give the key to that center. We read in Genesis i. 26, that God said, "Let us make man in our image, after our likeness," then man began to experiment with the workings of God's great nature, and by and thru that experimentation that has been carried on from the beginning to the present, has grown, has developed mind. That this was the purpose in the mind of God, there can be not the shadow of a doubt. Before going any further let us stop and look around us to see what there is that is real. The best minds of the world have concluded that vibration is the cause of all consciousness; and they have also decided that as the octaves on the musical scale, so are the octaves of human consciousness.

Now for the sake of helping your imagination, draw two horizontal lines a given distance apart; call one the lowest vibration that human consciousness can cognize, call the other the highest vibration that the human mind can take cognizance of. Between these lines is absolutely the whole gamut of human consciousness; by virtue of these vibrations between these two lines there is darkness, there is light, there is cold, there is heat, there is sound, but beyond these limitations there is but silence and nothingness to us. Within these limits is the whole of human mind and consciousness, in other words all the

activity that we know in nature is limited within these two lines. Now if you can elevate yourself, to stand upon an eminence overlooking these lines, at first it will appear that all is blank, nothingness. But can you imagine that within those narrow limits is the absolute ultimate of all that is? The higher reason cannot be satisfied with that thought.

We stand upon the earth, we make telescopes, we turn them towards that wonder world of suns and their systems of worlds, we see those suns with their systems flying thru space with incalculable speed. Why is it that we see them at all?—Is it not because the number of vibrations requisite to produce the sensation of light and reflect it on our consciousness is active in these suns? Does not this suggest to your mind that there may be an infinite number of suns with their systems whose vibrations are above and below the range of our consciousness? and that therefore we know nothing of their existence? We can neither see them, hear them, nor feel them, because all our consciousness is limited by the octaves between these two lines. As there is infinite space beyond these lines, so undoubtedly there are outside of and beyond our limited sphere of consciousness suns, worlds and systems whose glory has never been dreamed of. Having received this expansive thought, boundless in its nature, into our minds, we are now ready to proceed with earth-bound thought.

When God said, "Let us make man," *et cetera*, God was in that higher vibration that the human mind cannot cognize; therefore we can neither see him nor know him with our physical consciousness; but it was His purpose in the order of creation to develop humanity where the vibrations of their consciousness would reach a height to enable them to see, to know, and to be conscious of God's own great nature. The race is rapidly approaching that

high vibration at the present time, and all that is required fully to reach that high vibration, is for the people to know the methods of life that will harmonize their life-currents with those of their Source, the Infinite. The purpose of the Esoteric Work from its beginning to the present, is to bring before the minds of the people the purpose and methods of God in the creation of the world, and to bring man to a development where he will be conscious of and know God.

You have seen from the reading of the Esoteric Literature that generation, labor, sorrow and death, were the beginnings of this evolutionary development and unfoldment, and this development and unfoldment, pain, labor, sorrow and death, had a definite object in view which was not simply to multiply the race and fill the earth with its kind, but while this multiplying of the race was going on, mind was being developed, soul qualities were being refined, and the vibrations of these souls were growing higher and more like their Creator; so that now at the end of the age, at the fulness of the development of the multitudes, there are many souls who are awakening to the realization that generation has done its work—refilled the earth. Every person who has awakened to this fact, and who is able to rise up in the power of his Everlasting Father and to conquer all that belongs to generation by the retention of all the life that the body and soul, is able to indraw and incorporate in themselves (this means the retention of all the vital fluids that heretofore have been used for the creation of children) will have so increased the vibrations of the body and of the soul, that the consciousness will be enabled to pass over these lines of limitation that we have made, and we shall begin to be conscious of those souls and of God that are beyond the limits of these octaves of vibration. Now let us see what these things mean:

Every one knows that the highest development of manhood is the manifestation of a man who is honorable, kind, wise, just and forgiving in all things and who is able always to manage his own affairs equitably and successfully. Such a one stands on the border line between this world consciousness and the awakening of the real or spiritual consciousness. No one with ordinary intelligence can be oblivious to the fact that the race of men is growing mentally and spiritually; therefore if these true noblemen are to go on and to become nobler men, grander and fuller in every respect, and if this development is to go on age after age, infinitely on, what may we expect to find when the soul awakens in that eternal world; or, in other words, what may we expect to find when we have grown large enough, when the vibrations of our consciousness have grown high enough, to pass over the line of the world consciousness into the consciousness of what is now unknown.

Those of you who have been following the instructions in the Esoteric Magazine and books are coming up to a point where you will awaken to two most desirable spheres of action and of thought.

The angel in the revelation said, "And they shall see his face," because the vibration of their being has risen high enough to make real the very spirit of the Infinite. That which has been called prayer in the churches for thousands of years past will cease; and when you feel the absolute need of anything, you will close the consciousness from the old world-vibrations and go into the soul-consciousness to your heavenly Father: while there beholding his face, feeling his great love, you simply will ask for what you need and it will be granted; and when you come back home to earth, you will find that you are in mental touch with those great, grand and noble souls that have past beyond the limitations of earth. You

then will walk and talk with men on the earth plane, realizing that they are but babes; and without egotism or self elevation you will realize that you are a man among men who are worthy of the name, angel men who have past on beyond the limited consciousness of an earth life, and have awakened in a world of consciousness of God, his wisdom and his love.

You yourself then will have risen above the earth's confining principles and laws, and will have begun to live in the immortal world, and then will be true of you the words, "Neither can they die any more; for they are equal unto the angels" (Luke xx. 36). This is why we have been talking to you in this magazine about immortality of the body; we have not only been talking to you about it and telling you of its possibilities, but we have been trying to teach you the methods requisite for the attainment of that state; and you who have been following these instructions faithfully and long enough, have reached and crossed the line into that immortal state.

It does not matter what takes place in the earth, what animal men may do, you, who have reached this state, are not affected by it, for your consciousness now has begun to be one with the consciousness of the "souls of just men made perfect;" and you and they and I, feel our bosoms filling with joy, with love. We feel like saying, "Glory to God! Praise God!" but when we stop and think that he has all the glory, and to praise him is an insult to divine dignity and honor, we seek, but cannot find words to send forth on the vibrations of the air the soul's love and admiration; and we can say only, "We LOVE God, we LOVE God," and rejoice in his consciousness, and exclaim with the prophet, "From the uttermost part of the earth have we heard songs, even glory to the righteous" (Isaiah xxiv. 16); not "glory to God" but "glory to the right-

eous," for God glorifies his children.*

May divine peace rest upon all those who think and accept the truth.

THE NOW

BY JOHN FLEMING POGUE

Neither yester-day, nor to-morrow,
Lies the path my feet are on.
I do not lend, nor try to borrow
Out of life its best guerdon.
The present hour contains my fortune,
The day I look on is the best.
This is all I call my own,
And here and now God plies his test.

'Tis not to dream of what I would be,
'Tis not to pine for what was lost,
The coming day by no means could be
Without this, when I pay the cost
Of the one that's gone, and the one that's coming,
Of what I did not and still will do—
Awake I am, not dead nor dreaming,
I hold the task my hands are set to.

*Whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans viii. 30).

THE TWO GOSPELS

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

IN a very comprehensive sense, the Universe may be said to contain

TWO GREAT BOOKS

written with the finger of God. These Great Books contain the Gospel of Salvation for the whole universe, and may be called the Book of Nature and the Book of Revelation.

THE BOOK OF NATURE

comprehends all scientific knowledge, and is as full of truth leading Godward, as any revelation which has ever been made to the spirit of man by means of speech or writing—for, as the Apostle Paul says, “The invisible things [of God] since the creation of the cosmos are clearly seen, being perceived thru the things that are made; even his everlasting power and divinity.” “All visible things are emblems. What thou seest is not there on its own account; strictly speaking, is not there at all. Matter exists only spiritually, and to represent some idea and body it forth.”*

Things visible are types and symbols of things invisible, and the Gospel of God is written in the Book of Nature as it is in

THE BOOK OF REVELATION.

It is thought by some that Christians ought not to study science, because it seems to be a matter of the intellect, and not of the spirit, and so has a hardening effect. But this is not a correct view of the matter, for some of the earliest scientists were the most spiritual men that the

*Carlyle in “*Sartor Resartus*”

world has ever seen, and they gained scientific knowledge by spiritual means. The great question is NOT, whether we study revelation or science, but whether we study

IN THE LETTER OR IN THE SPIRIT,

for it is equally true of both, that "the letter killeth but the spirit giveth life." We see on the one hand, how the man that studies science, with a mind full of enmity against God, studies the Bible also with a view of refuting one by the other. By so doing he reaps spiritual death, and mental and moral stultification. But he who, like Professor Drummond, the author of "Natural Law in the Spiritual World," is a devout student of both, reaps life eternal for himself and for others. He sees clearly, also, how the

GOSPEL OF GOD IN CREATION

is exactly the same as that of Revelation. Indeed from this standpoint, it is easy to prove the truth of the Bible from science, or *vice versa*. Let us take first of all, the Bible statement of the universality of salvation, that "The whole creation is to be delivered from the bondage of corruption, and that it is groaning and travailing, together with us, who have the first-fruits of the spirit." We look around and we can see on all hands, a groaning, suffering creation: "Nature red in tooth and claw," as the poet has it. But both Science and Scripture agree that this suffering is working out redemption—that the

"STRUGGLE FOR LIFE"

and the consequent "survival of the fittest," is one great cause of the advancement of every species towards perfection—in other words, it is true, not only of the "First born of the New Creation" but of the Creation itself, that all are "perfected thru suffering."

Then again, according to the Bible, we see that "God is light," and of Christ the Logos it is said: "That was

the true light which lighteneth every one coming into the world." We look around and see that

LIGHT IS UNIVERSALLY DIFFUSED,
everywhere distributed, and given alike to the whole creation. For in truth, there is

NO *real* DARKNESS
on this planet. Light is always present, and suffused thru it. So that what we call darkness, is really only a modification of light. And modern science teaches that there is light, even when and where we cannot perceive it. For the Roentgen or "X rays" are light, which can be pierced thru matter of various kinds, altho we are not able to do this with the naked eye. Rays of a stronger kind would penetrate matter of greater density, so we arrive at the conclusion, that

LIGHT PENETRATES ALL MATTER,
as well as space. For Science long ago postulated the existence of universal ether, which is

THE VEHICLE OF LIGHT
as pervading all matter, and the newer theory of *electrons*, goes still further in the direction of elucidating this truth.

So then the two Gospels agree in declaring that light is

A UNIVERSAL POSSESSION
of the whole creation. For God is light; and all things live and move and have their being in him.

And every thing that has sight can enjoy the light. But what is essential to the possession of sight? It is birth. "For except any one be born from above, he cannot see the kingdom of God," in just the same way that the creature cannot see, or become conscious of the Kingdom of Nature until he is born into it. So that the Scripture is right in declaring that we "*must* be born from above, in order to become a denizen of the New Kingdom."

Again the Scriptures affirm that we must be

BORN OF *water*

and of the spirit. So Science affirms that all things begin their life in water, and that to all life, the air, or breath of life, is essential—this in Scripture is called “the breath of the spirit of lives;” so that all things are in this sense, born of the spirit, and as soon as the spirit is withdrawn the form ceases to enjoy life.

To those who have eyes to see, all the Great Acts in the Christian Drama are “writ large” in the Book of Nature.

Here the Crucifixion, Death, Resurrection and Ascension, are seen on a most stupendous scale. For God, the Logos, is

CONTINUALLY CRUCIFIED

in his suffering creation, which crucifixion is the means of their purification and thus of their redemption. There is but One God, one Mind, one Spirit, in which the whole creation lives and moves and has its being. All the birth-pangs and death-agonies, all the suffering of the groaning and travailing Creation, transpire within the Mind of the Infinite. For just what the spiritual Ego is to the physical man, that God is to the manifest universe—its spirit dwelling in and pervading it.

And just as the suffering of any part of his organism, is the suffering of the whole man, so it is with God.

The man regenerate is the most perfect image and likeness of God on earth, and his body is typical of the universe, it is said to be indeed,

A UNIVERSE IN ITSELF.

In his body the phenomena of birth and death; of resurrection and ascension, are continually taking place. Of resurrection, because death is being continually replaced by new life, and of ascension, because the water of life is transmuted into the wine of the spirit, thus becoming

ONE WITH GOD,

and so, "ascending into heaven." Herein we see the real at-one-ment—the becoming one with God, one with the Father—thus fulfilling the prayer of our Lord, "that they may be one even as we are one."

All that we thus see, working in the body of man, which is the microcosm, we see also working in the universe, which is the macrocosm—

THE BODY OF GOD.

Many stumble at the Biblical teaching of the

CLEANSING BY BLOOD.

But this is understood when we see that "blood" is a synonym for life in its highest sense. We look around and on every hand, we see that life is at work cleansing from death and corruption, by producing life out of death, or as it were a continuous resurrection; for life is continually overcoming death; making use of the very materials produced by it, to evolve new forms of life.

Jesus says, "He that drinketh of the water that I shall give him, it shall become in him, a fountain of water, springing up into everlasting life." In other words he has within him a full supply of the living water, or water of life, which sweeps disease away, and cleanses the whole man; body, soul and spirit from all corruption.

For what disease is, in the natural world, sin is in the spiritual world, and the same Christ who "bore our sins," is said also to "bear our sicknesses." But whether we look at the macrocosm or at the microcosm—

LIFE IS THE GREAT HEALER AND CLEANSER

—each one of us can have within us a flood of life which sweeps disease away—"a fountain opened for sin and for all uncleanness."

And does not the Gospel of Nature continually proclaim

THE LOVE OF GOD—

in the rain and in the sunshine, giving to all men, fruit-

ful seasons, and a sufficiency for the wants of every living thing, as the Scripture says, "Thou openest Thine Hand and all things living are filled with plenteousness."

On every hand we see

A PREPONDERANCE OF GOOD,

for thruout the whole creation "all things are working together for good." What we call evil seems to be essential to the final good of the whole creation. For the excess of what we call good, is evil.

For example we constantly use the the word "light" as a symbol of good, and "darkness" as a symbol of evil.

Yet let the light be increased to an abnormal extent, and we are unable to bear it. We find also that the succession of darkness to light in the twelve-hour day and night, to be essential, and we know that if the day and night were lengthened thruout the world, to six months as at the Poles, progress would be at an end. Persons born into the lap of luxury, are often the greatest sufferers in later life, because they are unprepared either to fight against misfortune, or to endure hardship. As it is with individuals, so it is with tribes, nations and peoples. They become strong and great by enduring hardship, and are ruined by the luxury and effeminacy consequent on their prosperity.

The study of evolution has taught us that in peoples such as those of the Australian Continent, and in Tropical Africa where life is too easy, evolutionary progress has been arrested. On the other hand, the same effect is brought about when the conditions of life are too hard, as in the Polar Regions—Greenland and Labrador. So then what we call evil, is as essential to progress as that which we call good. The regeneration of the whole creation cannot be brought about by the complete removal of either, but by the maintainance of a perfect balance between

them. This is the work then of the Infinite Universal Mind, as proclaimed both by the Gospel of Nature and that of Revelation, to cause *all things* to work *together* for good. The same Gospel is preached by both for

“The Heavens declare the power of God

And Space proclaims his forming hand.

Day utters speech to day,

Night whispers news to night.

There is no speech or tongue

Where their voice is not heard.

To all lands they bring hope,

The whole World hears their speech.”

The Bible unites the two Gospels in taking these words to prove that the Evangel is being proclaimed to every creature “in the whole creation under heaven.”

RE-BIRTH.—As a child cannot see in the physical world until he is born into that world, so no scientist can see in the spiritual world until he is born into that world. As there are ways of inducing a premature birth of the physical child, so there are ways of inducing a premature birth of the spiritual child. Both are alike attended with evil results—the one often the death or malformation of the body, the other the death or distortion of the soul. In giving birth to her physical child, Mother Nature will perform her work perfectly if not hindered; likewise in giving birth to her spiritual child, the Holy Spirit, the Comforter, the Divine Mother, will perform her work perfectly if not hindered.—DINAH.

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (Feb., March, 1913).
Published in Mayavati, Almora (Himalayas), India.

“When all was silence, in the deeps of meditation the Guru [teacher] appearing, said:

“‘My son, meditate on the power which is the Mother’s form, and then transcending all the fear the power inspires thou shalt go beyond the power into the Mother’s Spirit—which is peace. Tremble not at the uncertainties of life. Tho all the forms of the terrible appear, multiplying themselves a thousand fold, remember, these can only affect the physical and not the spiritual self.

“‘Be steadfast and firm at all times, being fully aware that the spirit is indestructible. Take thy stand on that which is the Self. Believe in nothing but that reality which is innate alike in all. Then shalt thou remain undisturbed alike in the tempest or the seduction of appearances. That which comes and that which goes is not the Self. Identify thyself with the Self and not with the form. Impermanency predominates in the realm of things, in the objective world; permanency endures alone in that realm of eternal subjectivity wherein reigns the consciousness of the Spirit, free from the forms of thought and sense.

“‘That which is the True is immeasurable, like the great ocean; nothing can bind or circumscribe it whatsoever. The predicates of existence do not apply to that shoreless ocean of divinity which rushes in upon the Self—as the Self—on the summits of realization.

“The misery of the world is in direct ratio to desire. Have, therefore, no blind attachment. Bind thyself to nothing. Aspire to be; do not desire to possess. Shall any possession satisfy thy true nature? Art thou to be bound down by THINGS? Naked thou comest into the world; naked thou goest forth when the summons comes! Wherein then shalt thou have false pride? Let thy possessions be those treasures that perish not. The increase of insight is its own reward. The more thou dost perfect thy nature, the more readily dost thou acquire eternal possessions by which thou shalt, in time, purchase the kingdom of the Self.

“Therefore, from this moment, go and grow inwards, — not outwards. Invert the order of experience. Retreat from the sensuous life, as lived for its own sake. Spiritualize everything. Make the body a tabernacle for the soul; and let the soul be more and more revealed, day by day. Then shalt that darkness, which is ignorance, be gradually dispersed; and that light, which is the Divine Wisdom, shall gradually be revealed. All the forces in the universe are behind thee, working in harmony for thy progress, if thou wilt but *face* Truth. As said the Lord Buddha, ‘The Tathagatas are only great preachers. You yourselves must make an effort.’ Aye, the Teachers can only impart wisdom; the pupil MUST assimilate, and thus assimilation is the making of character; it is making wisdom one’s own. By himself is one saved, by none other.

“Therefore, arise. Be diligent, and stop not till the goal is reached. That is the command of the Upanishads!

“Even as a wild animal seeks for its prey, even as the slave of passion seeks for the gratification of his lust, even as a man dying from hunger desires food, even as a man who is being drowned calls for rescue, with that same intensity and strength of spirit do thou seek for Truth.

Even as a lion, not trembling at noises, even as a lion fearless and free, so do thou roam about in this world, bent on the acquisition of Truth, For, infinite strength is needed and infinite fearlessness. Go thou forth, knowing that all limitations shall burst asunder for thee, that for thee all crooked roads shall be made straight, if thou dost gather together the forces of thy soul and if thou dost boldly tear off the MASK.' "

"Beware lest ye make the Word of God the cause of opposition and stumbling, or the source of hatred among you. If ye have a word or an essence which another have not, say it to him with the tongue of love and kindness. If it be accepted and impressed, the end is attained; if not, leave him to himself, and pray for him, but do not molest him."—BAHA ULLAH

THE SELF.—"How much will be left when all of self shall be washed from the soul away?"—How much? Ah! how much?—So little will be left that it makes the neophyte tremble to think of such annihilation—annihilation of every earthly hope and love. But as all nature abhors a vacuum something must come into the soul to fill this great void—only one thing is large enough and that is the love of God.—DINAH.

THE LADDER OF ATTAINMENT

BY RACHEL COOK

As I battled with life's conflicts,
Stemming tides where billows roll,
How I longed to know my Savior,
Ere they overwhelmed my soul.

How I longed to see him standing,
See his out-stretched helping hand;
But the billows dashing o'er me,
Left me helpless on the strand.

As I struggled in the debris,
Weak and sullied with its slime,
I beheld a living ladder,
On each round was written, "Climb."

At its base 'twas firmly fastened,
With the binding power of will,
There it stood with strength to uplift,
All who mounted on its thills.

At the top 'twas safely fastened;
Being held in God's right hand,
From the top-round pilgrims landed,
Safe on Heaven's table-land.

Thus I saw my Savior standing,
Saw his outstretched helping hand;
Heard, "In the regeneration
Follow me, 'tis my command."

I am climbing the living ladder,
Gaining life that e'er endures;
Doing work the Father gives me,
'Tis not meet that I do yours.

You must climb your own Mt. Calvary,
Pray in your Gethsemane,
Drink the bitter cup of sorrow,
Learn the truth that makes you free.

Now I'm gaining, but so slowly;
Scarcely have I cleared the ground;
Yet I know that Love will help me,
Plant my feet on every round.

TWO GARDENS.—There are two gardens that have been very important in history—the first garden, the garden of Eden, where God came and talked with the first Adam; the second garden, the garden of Gethsemane, where angels came and ministered unto the second Adam. Every soul has its Eden and its Gethsemane.—DINAH.

THE LORD'S PRAYER

BY GUNNAR NAUMANN

WHATEVER may be said regarding the originality of the teachings of Christ, by those who claim that other great teachers before him had voiced many of his sayings, the prayer that he taught us to pray stands by itself alone, unique, the like of it not being found anywhere else. Whence then did he get this prayer?

Spoken apparently without previous study or meditation, as an answer to the request of his disciples to teach them how to pray, it sprang forth from the inmost of his being, like a gentle, flowing stream of living water.

It is impossible for any one to understand the full import and meaning of this prayer, except thru the experience of a life devoted to the highest attainments and the cause of God's Kingdom in the world, for this is its purpose; but in the following, we shall attempt to present some of its most remarkable characteristics.

The Lord's Prayer is derived from a certain interior principle of life, and this life is the life of the human race from our Father in Heaven, who alone hath life in himself. The object of this prayer is the good of this life from love grounded in truth or wisdom. It is the expression of the desire of the Spirit for a life according to the commandments of God, which in their essentials are love towards God and the neighbor, or, it is the expression of that interior principle of life which is in YAH-VEH Elohim and in every regenerate soul; man, spirit or angel. It is and always was the desire of the *Logos*, and this desire is the human race created in the image

and likeness of God.

This prayer therefore is in this image and likeness and in the human form.

Beginning from above, or from this interior principle, we turn towards Him who is the inmost of all, and say,

“OUR FATHER, THOU IN THE HEAVENS,”

implying the fatherhood of all, and that we are all brethren.

Having the privilege to call him Father, we desire this name to be held in reverence, and we pray,

“HALLOWED (OR REVERED) BE THY NAME.”

Name signifying the qualities of character, the divine love, wisdom, justice, righteousness, *et cetera*, when we hold these qualities as supremely good and holy, we also desire and pray for becoming such ourselves. These qualities pertain to the mind, or head part of the body. Compare Rev. vii. 3, and xiv. 1). The 144,000 having the name of the Father written on their foreheads. (Also Rev. iii. 12) “He that overcometh I will write upon him the name of my God.”

But for us who are the regenerate children of God, and who know his name, YAHVEH and his other names, this petition has a meaning not understood by others. It is the secret of power that comes with and from this life of holiness. Hence follows the petition,

“LET THY KINGDOM COME”

signifying power derived from these qualities. This part of the prayer is for power to establish truth and justice in and about us, and corresponds to the most powerful parts of the body, the shoulders and arms. (Compare Isaiah ix. 6) “The government shall be upon his *shoulder*.” “The arm of the Lord,” means his divine power.

But no faculties and no parts of the body, have any power except from the *will*. Therefore the next petition is “THY WILL BE DONE UPON EARTH, EVEN AS IN HEAVEN.”

The seat of the interior will and thought is the heart and lungs. "As a man thinketh in his heart so is he;" "From the heart proceed evil thoughts," "He shall give thee the desire of thine heart" (Ps. xxxvii. 4). As the strength of the body depends on the strength of the heart, the interior life, so the power of his kingdom depends on the interior will and thought.*

The necessary adjunct to give and uphold this power, or life, is food, natural and spiritual, and so we pray

"GIVE US THIS DAY OUR NECESSARY FOOD,"

or, "our bread for the coming day." This petition of course corresponds to the digestive organs or the abdominal part of the body. The desire for food, and other necessities of life, and the generative impulse, or the instincts of preservation and continuation of self and the race, are the two leading impulses of the natural life. As Schiller verily said:

"So lange nicht den Bau der Welt
Philosophie zusammenhalt,
Erhalt sich das Getriebe
Durch Hunger und durch Liebe."

Here temptations and transgressions begin. Hence the temptation to *eat* the forbidden fruit; the temptation of Jesus to turn stone into bread after his fast, *et cetera*. In the gratification of these impulses all transgressions have their root and growth.

Hence our need of *forgiveness*, or *liberation* from this state of life, and the petition,

*It may seem strange to many that interior will and thought are in the heart and lungs, but this is really so. In this interior, will and thought are in spirit state, and we are unconscious of them until received by and expressed thru the organs of the brain. It is only thru the action of the heart and lungs in unity, that the brain receives its power to will and to think.

"FORGIVE US OUR DEBTS AS WE HAVE FORGIVEN OUR DEBTORS,"

applies particularly to these parts of the body.

These parts of the body also correspond with "the judgment," because after every temptation there is a judgment either for good or for evil. Judgment is a separation of good from evil, the true from the false, as the useful part of the food is separated and assimilated and the rest is expelled from the body. Compare Matthew, chapter xxv, where Jesus speaks of the judgment of the nations.

When we have overcome these desires of the flesh we do not wish to go back into temptations and we pray

"BRING US NOT INTO TEMPTATION,"

or, "Abandon us not to trial." This petition corresponds to the legs, for the legs, like the arms, signify strength or power. This prayer is therefore that we may be so strong spiritually that the lower, carnal things are no temptation for us. Or, in other words, that we may have such firmness of character that we may *stand* and not *fall*, like a little child whose legs are too weak to support the body. Legs, like pillars, signify strength in trials and temptations. (See Rev. iii. 10-12.)

Very few know what *spiritual temptations* are. Spiritual temptations are the last temptations, which are insinuations and infestations from evil spirits. In such temptations we are, as it were, left alone to fight it out, but we are not alone. When we overcome these temptations, the evil spirits are driven out, and we pass victoriously thru the last judgment. Such were the temptations the Lord Jesus past thru. After this we are in perfect peace. The combats are past and we desire entire freedom from the lower natural desires corresponding to the feet, next to the earth or ground. We also desire all external conditions to be in agreement with our inner life and we

pray,

“DELIVER US FROM EVIL.”

When we have overcome all these things, the human nature is made divine, and we are the sons of God.

The Lord's Prayer is therefore in the human form, like the *Logos* come in the flesh, and it applies in like manner to the larger humanity, the race and the church.

A PRAYER

BY D. W. THOMAS

O THOU! whose Name no mortal speech can utter, whose Name is only heard within the silence of the soul's desire, inscribe IT upon this spirit-heart, I pray. I ask because like thee I am; because from thee and in thy image am I. Amidst the infinitude of worlds and constellations, and of systems beyond systems without end, I turn unsatisfied to Thee, because, O YAHVEH! thou art. To view creation's work apart from thee, is to behold confusion vast. Be thou my Tower, raise me aloft, that where thou art there am I; then do I behold the light come forth—one wavelet, then another, curls, till the whole sunrise, not to be supprest, rises reddened, and its seething breast flickers in bounds, grows golden, then overflows the worlds.

Thou with whom there is none other, O YAHVEH! make thy throne upon my lips; make thou thy throne upon mine eyes; dwell thou within my hearing; make my hands, my feet, thy chariots; make thou, O YAHVEH! thy holy peace within my understanding. In thy image and in thy likeness, my Father, keep me.*

*The foregoing prayer was inspired after reading "The Everlasting Covenant" by H. E. BUTLER

THOUGHTS OF A STUDENT,
GENERATION AND GENERATOR.

BY A. D. TRUSSEL.

GENERATION is a creating, producing, *et cetera*. A generator is that which does work. God created all things visible, and the invisible forces of nature, and the principles (cause and effect) that govern the application of these forces—and God rested from his labors. The creation of man was the very acme of all his creation.

In the material things over which man has dominion, the forces are generally dormant, until there is a synthetic, or analytical application, then there is a manifestation or demonstration of some kind, compelled by a principle. Man enters the world to-day with certain life-forces, a complete organization in an incipient stage, being generated by a synthetic application of forces intelligently applied by male and female, and the principle that governs compels the generation if conditions are normal.

So it is with the seed of vegetation, when the seed is planted in the warm moist earth, all the forces in the seed, the soil, the water, the heat and the air that were dormant, are compelled by the principle that governs, to generate, and reproduce stalk and seed after the kind planted; but if any one of the forces were altogether lacking there would be no production; there must be some heat and moisture as well as soil.

Without the cooperation of God and man, no human can exist on earth; and without intelligent application of forces that cause the continuity of life, abnormal condi-

tions will be in evidence; and a degenerate condition of the whole organization will be in evidence, physical and mental.

The pertinent question is, "If God's work is perfect, and he gave man the necessary faculties to attain to knowledge, and a free-agency, is not man wholly responsible for his degeneration?" Again, "If man's physical and mental condition can degenerate by transgressing the physical law, which affects the mental in some degree, and the mental the physical, can he not regenerate his physical and mental condition by attaining to true knowledge and making true applications of force? Is there not a principle that compels normal conditions when man makes true applications?" These questions can be answered by looking into agriculture, horticulture and the physical sciences. Dynamite never does any harm if intelligently applied. Then it follows that if man is the degenerator, he must become a regenerator. Without degeneration there could be no regeneration, for there would be nothing to regenerate. If the body, as scientists claim, is renewed every year, if in a year there had been no misapplied forces or transgressions of law, nature itself would restore, would regenerate; but man cannot obey a law until he knows the law; for that reason Jesus of Nazareth who was a Master, who had attained to much knowledge in applied science, lovingly healed; or gave to those who asked, physical and mental normal conditions, an equilibrium of normal conditions—this was a forgiveness of sins, of the kind of sins that caused physical degeneration and mental hypnosis.

When these sins were forgiven, then they were ready to accept his doctrine for a higher condition that all aspire to; but his suggestions compelled no man to accept them. This kind of forgiveness may be doubted by many, but Jesus said to a man, "Thy sins be forgiven thee,"

and when men marveled he said, "Whether it is easier, to say, Thy sins be forgiven thee, or to say, Arise, and walk?" One of the writers of the New Testament Scripture said, "Prove all things, and hold fast what is good." When one proves anything, one knows for one's self. The methods of attainment given by those who say they know, are worthy of our attention.

If there is one sin that is greater than another, it is the sin of wasting the life forces in sexual sensational pleasure, which orthodox Christianity believes legal marriage gives licence to. This was the sin of Adam and Eve. No perfect normal condition can be regained unless there is continence. But as mankind is more or less like whited sepulchres, they must cleanse themselves of all erroneous ideas before they can have true ideas.

Tares and wheat grow together in the same field. I shall not try to root up your tares, but YOU may and MUST, or they will grow till the harvest.

EDITORIAL

IN the beginning of our Esoteric Work, a member of one of the highly developed spiritual societies that have come down to us from ancient times, told us that his Society would watch with interest the progress of our work. This man said that his Society knew there were the most highly developed people in America than in any other nation of the world, but that they could do nothing with the Americans because they were so self-centered, they would obey nothing; but as our position required obedience from no man, his Society would watch the method with interest to see if it were possible for men to reach the high goal without obeying the one man who was guiding them.

It was most certainly believed by the Christian mystics, and the mystics of all the ancient orders, that it was impossible for any one to reach the high goal, unless he obeyed the guide set over him. But we have believed for a long time that if we held the true light before the people of America, that they from their own intelligence and spiritual aspiration, would reach so high an attainment that they would come to realize their actual need of the guiding intelligence of one who had gone before, and that they would gladly leave all and follow the spiritual impulse, and gather together into one place where they could have the immediate guidance of one who had past over the path before them, one who knew the hidden dangers, dangers that would inevitably prove the destruction of one who had no guidance on the way. I have been mistaken only in this, that the intelligence and zeal of the people are not so great as I had thought.* Men and women no sooner get their feet planted firmly on the path when they see a glimmer of light on the mountain top, and imagine that with one leap they can reach the summit; and when they imagine that they have reached the summit, they meet the most subtle, dangerous, and even deadly foe. We have had many faithful adherents to the light that God has sent to the world, who right at this point have failed in the work, and have past away; and there has been such a large percentage of these who have failed that I no longer wonder at the words of our Master, Jesus, to his disciples; "Then said one unto him, Lord, are there few that be saved? And he said unto

*We find that intelligence and zeal are seldom found united in one person. Intelligence runs off into skepticism and the "higher criticism" (?) which in themselves are a deception of the intellect, and where zeal, sufficient to attain the high goal exists, there is a lack of intellectual ability, but those in whom the two faculties exist, may attain the ultimate goal.

them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able" (Luke xiii. 23, 24), "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 13, 14).

At the present day the two principle reasons for the failure of the people to find the gate (or door) is, self-assurance (self-pride, egotism) and a failure to seek God with all their heart and all their desire, and to become as little children, willing to follow the guidance of the Spirit, no matter thru whom the guidance comes.

They do not know the wilds and wonders of the God of creation, generation, for as soon as they place themselves under certain laws which are in divine order and are directly in the path of the true neophyte, the God of creation manifests to them in wondrous light and alluring glory, wonderful visions, and great ecstasy of joy, which if yielded to will lead them into the very jaws of death, into the power of the God of creation, whose power compared with the power of the individual, is as the strength of a lion to that of a little kitten. We are prepared to say that no man can safely pass thru that period without the immediate, direct and continuous guidance from one in the flesh who knows this enemy in all its phases of manifestation, for unless the man is willing to accept and obey absolutely that guidance, he will surely fail. Even among those who have left the world and gathered themselves together in this place for that purpose, there have been oh! so few who, when they have met that bright allurements that inevitably leads to their destruction, have not followed that allurements, so few who have obeyed the

guidance of that one who knows the way, and would teach them the way of safety. Disobedience to the instruction and guidance of the one who has been called to lead them in the way of safety, has never failed to bring disaster, and probably never will.

All along the history of the world, God has sent his messengers to the people who never failed to lead the people aright, if they would obey the instructions given to them. Beginning with Noah, Moses, Samuel and Jesus, each of these were as the steps of the ladder that reaches to God in heaven. The lowest round was found in the allegory of Eden; the next round was Noah; the third round was Moses; and we might say that the fourth round was Samuel, the prophet, and the prophets of God generally; and the fifth round was the Christ of Nazareth; the sixth and last round, is one who appears in this day and offers to the world a still more minute and a more careful personal instruction. All along the line, with each and every one of these messengers of God were only the very few who obeyed their instructions. Many have claimed to follow the instructions of Jesus the Christ (the anointed). But where are they to-day? They have built churches, they have set over themselves blind leaders, until the instructions of the Lord Jesus have been almost obliterated from the mind of the human family; but the time has come when His instructions must be revived and brought forth out of their hiding-place with even more than their pristine glory; these instructions must be made so plain to the minds of people that they will accomplish the design in the mind of the Master when he uttered them, of leading men and women into the divine likeness.

BOOK REVIEWS

PERPETUAL YOUTH, An Occult and Historical Romance, by Henry Proctor, F. R. S. L., M. R. A. S., F. L. L. C., F. I. A. Sc., Associate of the Philosophical Society of Great Britain, Author of "Evolution and Regeneration," "The Secret of Life," "The Evolution of Culture," etc. 116 pp., cloth. Price 2s. 6d., or 80 cents. L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, England.

This excellent work may be said to be more after the author's own heart than anything he has previously written, because it contains his reasonable concepts of ideals which are to be real.

This work cannot be better commented on than to quote from the Introduction of the book itself, "Altho this little book is in the form of fiction, yet the truth-lover and truth-seeker will find in it deep and weighty truths. The history—religious, political and social—of the countries visited by our hero during the past five centuries, is delineated in such a manner as to exhibit, on the one hand, the great and terrible evils wrought by despotic governments. . . . On the other hand, there is an honest endeavor to portray the immense blessings brought about by real faith and true religion."

"The book has also a prophetic aspect, for it depicts a coming Golden Age. . . . The age is already dawning in which . . . the old shall die out. . . . A race which is to bear rule over all the earth, who shall be victorious over all the forces of evil, and from among whom death itself, "The Last Enemy," shall be annihilated."

The hero of this book "is a representative pioneer of the New Race." The book brings out the idea that the hero has already lived 500 years, and has traveled thru all the different nations, and still exhibits all the characteristics of youth thru living the regenerate life, and that he expects to be a prominent actor in the ushering in of the New Age, the Age of Immortality.

LIFE AND TEACHINGS OF GIORDANO BRUNO, Philosopher, Martyr, Mystic, (1548 1600), being translations from the writings of Bruno upon subjects of philosophy, religion and mysticism, and an embodied commentary, by Coulson Turnbull. 100 pp., in nice cloth, with artistic title design in gold. Price \$1.00. The book is also supplied in fine leather binding for \$1.25. Address, Coulson Turnbull, P. O. Box 596, San Diego, Cal.

THE NEW ALINEMENT OF LIFE, by Ralph Waldo Trine. 228 pp., with front-piece portrait of author. Price, cloth, \$1.25. leather, \$2.00. Dodge Publishing Co., 220 E. 23rd St., New York, N. Y. The author of this book, dealing as he does with the old superstitious falsities, which are contrary to a new and higher line of thought and religion, has kept remarkably free from the extremes which are falsities on the opposite side. While to my mind he condemns and criticises some things that are truths if he properly understood them, yet he has a very unusual understanding of the whole situation, as dealt with in the following subjects: The Master's Alinement of Life, Jesus' Habits of Life and Thought, The Early Church of the Disciples, Science and Modern Research, The Modern Spiritual Revival, The Imperative Re-formation of Christian Faith, The Vitalizing Power of the Master's Message and Life, Modern Philosophic Thought, A Thinking Man's Religion, The Ideal Mental Day, A Healthy Mind in a Healthy Body, The Mental Law of Habit, Our Two Greatest Bug-bears—Fear and Worry. It will be seen readily by the thinking man that the above-mentioned subjects require a remarkable mind to be able to handle them justly, and considering the fallibility of the human mind, the author has produced a work worthy of any one's careful thought and consideration.

TALOSOPHY, THE ART OF MAKING HAPPINESS EPIDEMIC, by William Vernon Backus. 89 pp., artistic boards. Price \$1.50. Address, The Appreciation League, 945 Engineers Bldg., Cleveland, Ohio.

This worthy little book is a plea for a higher type of manhood and womanhood, expressing in every day life the virtues which make for happiness and the Golden Rule of brotherly love. It advocates the *practice* of these higher principles, and emphasizes the importance of bringing into business and social relations the virtues of cheer, courtesy, kindness and appreciation. The author narrates several instances of the far-reaching benefits which have reacted upon those who were simply kind, sincerely good in the most ordinary contact of daily life. On the contrary, he quotes authorities to show the physiological destructiveness of anger, resentment and discontent, to which cancer and other diseases are traceable. The author appeals even to the most materialistic element of the business world in showing that virtue pays: "This is an intensely utilitarian and practical age. To make courtesy popular it must be shown that it *pays—pays in dollars and cents as well as in happiness.*"

We would be glad to see this book in the hands of every man and woman.

THE HEALING HEART, anonymous. 377 pp., cloth-lined paper covers. Probably for free distribution, as there is this notice in the book: "If this book is acceptable to you, and you can use further copies for free distribution, kindly write, stating the number required." Address, Bethlehem House, 35 Cotham Vale, Bristol, England.

The book is well written, and is imbued with a pure and beautiful spirit of devotion to Christ, but contains nothing practical or definite, being filled with a speculative symbology.

THE PROLONGATION OF LIFE, or the Exterminator of the Drug Doctor, and the Conquest of Disease, by Dr. Emil Mayer, M. T., Richmond Hill, L. I. 44 pp., paper. Price \$1.00. The main part of this book is devoted to showing the weaknesses and fallacies in the medical profession. Mr. Mayer's remedies seem to consist mainly in sniffing cold water into the nostrils and keeping them clear and free from mucous; such cleansing is undoubtedly of value to any one. He says a few words, a very few, in favor of conserving all the seed generated in the body and pronounces strongly against sensuality; these two things will undoubtedly go far to prolong life. To my mind he claims altogether too much for his book, for there is nothing in it that our readers do not already know; yet, thruout the book, he makes repeated reference to his "discovery" which is very far from the fact, as all those know who have studied the Hindu mystic teachings: for there are many of their books and magazines now in America, and have been here for years, that advocate the washing out of the nostrils with cold water. As to the regenerate life—conservation of all the seed—that has been taught for thousands of years in India, and by other nations and by all mystics; as our readers well know, we have been teaching it for twenty-six years. But this fact only strengthens the value of the thought and does not depreciate it. I should like to have seen more of the teaching on conservation of the life-forces in this little book; however it is a book that will probably be of much value to those who are unacquainted with the Esoteric, and Advanced-Thought Teachings.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS.

HEREAFTER WE SHALL REVIEW NO MORE BOOKS. IF BOOKS COME TO US THAT WE SHOULD LIKE TO OFFER TO OUR PEOPLE AS HELPS IN THEIR STUDIES, WE WILL SPEAK OF THEM AS SUCH IN OUR EDITORIALS. OUR REASONS FOR DISCONTINUING THE REVIEW OF BOOKS ARE THESE: WE HAVE A DUTY TO THE READERS OF THIS MAGAZINE, AND IF WE SPEAK WELL OF A BOOK THAT DOES NOT JUSTIFY IT, WE DECEIVE OUR READERS; AND IF WE SPEAK AGAINST A BOOK THAT HAS BEEN SENT US, WE DO INJURY TO THE PUBLISHER OR AUTHOR. OUR ASSISTANTS HAVE PERSISTED IN REVIEWING BOOKS SINCE THIS MAGAZINE FIRST BEGAN ITS WORK. THE PAST EXPERIENCE HAS PROVED OUR MISTAKE, AND AT THIS LATE HOUR WE WOULD RECTIFY IT. [EDITOR.]

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	4.51 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore ,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington, D. C., March, 1914

Body		Enters day	On h.	m.
☾	♄	1	8	57 a. m.
"	☿	3	9	5 p. m.
"	♁	6	6	25 a. m.
"	♂	8	11	53 a. m.
"	♁	10	1	53 p. m.
"	♂	12	1	48 p. m.
"	♁	14	1	31 p. m.
"	♄	16	2	53 p. m.
"	♂	18	7	14 p. m.
"	♁	21	3	7 a. m.
"	♄	23	1	53 p. m.
"	♁	26	2	21 a. m.
"	♄	28	3	18 p. m.
"	☿	31	3	33 a. m.
☉	♁	21	6	3 a. m.
♀	♂	7	9	30 a. m.
"	♁	26	5	7 a. m.
♂	♄	6	5	59 a. m.
"	♁	13	1	16 a. m.
"	♄	21	0	55 p. m.
"	☿	31	4	34 p. m.

On March 1st

♄	is in	♁	9°	33'	48"
♁	"	♂	3	12	8
♂	"	♄	17	48	28
♄	"	♂	7	56	16

BIBLE REVIEW

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LIGHT AND DARKNESS

MIND AND LACK OF MIND

BY H. E. BUTLER

"In the beginning God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters, and God said, Let there be light: and there was light, and God saw the light, that it was good: and God divided the light from the darkness."—Gen. i. 1-4.

"AND the earth was without form and void; and darkness was upon the face of the deep," all thoughtful men and women will observe that while this is a quotation from the Bible, yet the thoughts contained therein concern things of every hour's and every day's experience. You may have thrown the "old book" away a long time ago, because you thought it to be of no account, but now lay all that indifference and prejudice aside, and forget that these are words from the Bible and think of them as words of fact. Perhaps I had better help you to think about them.

First, What is light?—It is the means by which we see and perceive the orderly arrangement of nature. Trees, shrubs, plants and flowers, the beauties of nature, you delight in them because they are all

in order, order of color and form. But night comes on and all is dimness and darkness, you can see nothing of the form and beauty of nature, and you soon feel like lying down and going to sleep—going into the oblivion of unconsciousness. You desire to remain in that oblivion until the light comes and reveals to you the order of nature. “The earth was without form and void,” there was no order, no distinguishing of one thing from another, and consequently darkness prevailed over all the earth. Did not the sun shine upon the earth? Did not the stars manifest their glory just as they do to-day?—Yes, but there was no orderly discriminate mind to perceive and to rejoice in their glory. “And God said, let there be light, and there was light,” when the spirit of God moves upon the waters of life and God says, “Let there be light,” what takes place in your consciousness?—Does not the mind awaken? all the faculties of human consciousness become intensified? Under these conditions you look around you, and, as with the light of the sun, see all things as they really are; this is the perception of real truth. After century after century of perversion, discord and inharmony, there is little knowledge or perception of truth.

The words quoted, “The earth was without form, and void; and darkness was upon the face of the deep,” express the condition of the majority of the human family to-day; their minds are “without form, and void;” they are vacant minded, with no real thought and very little intelligence; and know nothing but to eat, to drink and to die. Truly darkness is upon the face of their deep. We have been trying for twenty-six years to awaken the minds of the human family to life and order, to form and energy, that darkness may pass away and allow the sunlight of Divine truth to shine into their souls. When this comes to pass, then will be fulfilled the words, “And God saw the light, that it was good.” Does God see the light

in your mind and soul?—the capacity to think and to know and to recognize the facts of things that are, in contradistinction to the perversion, the chaos, of the minds of the whole world. If you have this light in your soul, God will look down upon your soul with loving sympathy and say, “It is good, here is an organism that has begun to take on my likeness—*my* child! *my* beloved!” As you think the thoughts of God and of nature, and bring them into their order, the Holy Spirit will begin to breathe into your consciousness the breath of life, and you will begin to realize that you are a living soul.

Turning back to the first thought we observe that there was chaos and everything was “without form, and void,” that darkness prevailed over all the earth, but when order came—the recognizing and discriminating between things that are and the void that is not—there was light, and knowledge was the effect of light. As you well know, knowledge is the effect of sunlight on the earth. There is a perverse and dark spirit that occupies and intensifies the minds of many of the human family, and causes them to say, “We do not care anything about the letter, we follow the spirit.” Poor deluded children of the night! They know nothing of spirit, they know no light, all is darkness upon the face of the deep. They do not know or realize that form and order are the source of life and light, and that to ignore the order of physical form is to disinherit, disembody spirit. There is no consciousness in man except the consciousness arising from knowledge. If you should awake in the morning having forgotten everything that you had known, what consciousness would remain? If your forgetting was of the soul as well as of the body you would know nothing, your mind would be an absolute blank; yes, the earth would be “without form, and void,” and darkness would be upon the face of the deep.

Therefore, dear children, remember that *to know* is

light, and *not to know* is darkness; an orderly mind is the garment of spirit, and to dwell in the spirit of God where all is light, is to dwell in a condition where the soul knows and recognizes all things. In the past I have heard, like the shriek of the damned, the words, "Jesus—Christ—and—him—crucified," those who say these words know not what they say. The expression means simply this, "I am too lazy to think, too sensual to know, and I want to wallow in the filth of my sensuality and vileness."

"God said, Let there be light." Is your soul and your mind and all that you are, alive and awake to know the truth? If you are awake to know the truth, then you have heard the words and are impelled by the mind of God to go forward, to obtain knowledge, wherever it may be found; but if you are not awake, then the words have come to a dead clod that will not respond. This condition of the people takes me back to the words of the grand old prophet, Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isa. lii. 1). Oh! that I could send thruout the length and breadth of and around the world a powerful word that would say to every soul, "Awake, . . . put on thy beautiful garments" of right thought, of right life, and unity with the Father.

In conclusion we wish again to call your attention to the fact that in chaos, without form, all is void; but in order, light appears. In that conscious intelligence we look upon the tree and say, "It is beautiful;" upon the flower and say, "It is lovely." This recognition of order is the beginning of real consciousness, real mind. Please do not forget that when the spirit of God moved upon the waters, there came forth form, order, harmony. It is the spirit of God that causes form and order. Do not talk any more about following the spirit and disregarding the order in everything, for thereby you are lying to the spirit of God.

The manifestation of the Spirit is first in the soul consciousness, but this is not enough, for unless there are the two witnesses the truth is not established. The second witness is its manifestation in the physical form in the material world. God spake of things that are to be, as if they were already; because the potentiality of his mind was the only potency in all manifest nature. We read in Genesis i. 27, "God created man in his own image," because he sent forth the Word or Thought, and nothing could let or hinder it, and it went forth into nature to bring forth first physical form and order thru which comes spiritual consciousness.

The Word began its work in the past and it is still working; and the time has come when the word of God speaks to your soul, "'Awake, put on thy strength,' the strength of the everlasting name, 'I will be what I will to be,' put on the 'beautiful garments.' a perfectly orderly mind, conscious thought." Oh! what is so beautiful as a mind in such perfect order that it brings consciousness, knowledge. When your mind is in order, when you know the truth, and when that knowledge of truth shines forth from within you, what else can be equal in excellence and in beauty? Nothing, no nothing. The beautiful rose is beautiful because of its perfect harmony of order and color; and that beautiful mind, who has laid hold upon the universal mind and is in harmony with its manifestation in physical form and spiritual consciousness, is as the noon-day sunlight to the darkness of night.

When you have established within you that orderly mind, then will you dwell in Jerusalem, the city of peace, where no storm can shake that inmost calm.

Divine light and peace be with you.

"I, THY GOD, AM A JEALOUS GOD"

BY C. COXON [LIVERPOOL, ENGLAND.]

GOD has given us free-will to choose between idols and himself. We prefer idols.

Idolatry is the greatest curse and hindrance to the human race. It is present in countless forms—we worship culture, birth, position, intellect, money, each other.

The whole race is tied to itself.

We are slaves to our passions, moods and desires.

Human nature is only a phase of universal life. It must be outgrown.

The laws and forces of God, perfect, limitless, lie around us, awaiting, clamoring for investigation with a consequent exhaustless benefit to us.

The race has already spent too much time upon itself.

God is a jealous God. "The world is to be lived in," skeptics say.

Most emphatically true, but it was made to be conquered, not to conquer us.

Sexuality more than any other passion separates man from God.

Critics have found fault with the Creator for endowing humanity with passion-filled organs, and punishing his creatures who allow these same organs to have full sway.

Are, then, these critics wiser than God?

They evidently do not grasp the beautiful truth of God's superiority to his manifestations.

No human passion can exist for a single moment if God's supremacy be only recognized.

"For I, Thy God, am a jealous God."

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (June, 1913).
Published in Mayavati, Almora (Himalayas), India.

The voice of the Guru [teacher] spoke unto my soul:

“ My son, there is nothing so fascinating as the history of thine own development. It is development of personality that makes life interesting. Be the witness! Stand aside, as it were, and observe thy personality as tho it were a thing apart. Study the wayward thought, the fleeting desire. How transient the importance of yesterday's experience! What doth anything matter a decade of years hence! Thinking this, go thru life undisturbed. Nothing which is earthly matters. It passes. Therefore give thy time up to things of the Spirit. Be unattached. Plunge into meditation. Let thine be the monastic spirit. The value of any experience or of any idea is its tendency in the way of making character. Realizing this, do thou acquire a new perspective in life.

“ How much time do the worldly give unto the body—that fragile bit of clay. How much are their minds concerned with ephemeral physical things. They perish in perishable things. They are swallowed up in *maya* [illusion of matter]. Refrain, therefore, from concerning thyself with worldly things. Shun the society of the worldly-minded. How subtle is the mind! It endeavors constantly to idealize the physical. That is the witchery of *maya*. Be not deceived by false beauty and by the gaudiness of appearances. Lose not thy insight. From immemorial time this struggle has been going on. What is all earthly at-

tachment compared with the love of God for thy soul! Attachment is of the body, and therefore is bondage. But thou lovest me with thy soul. That is the difference. My son, it has not been amiss that thou shouldst pass thru much pain in order to realize the danger and falseness of the world. The more thou dost suffer, the closer art thou brought to me.

“ ‘Cultivate passivity! Thou art altogether too irresponsible and too aggressive. Before thou seest the faults of others and dost criticize them without mercy, discover thine own glaring faults. If thou canst not bridle thy tongue, let it rant against thyself, not against others. First of all, keep thine own house in proper order. Such precepts as these are in direct accordance with the highest philosophy of self-realization. For there can be no self-realization without character. Humility, meekness, gentleness, forbearance, the non-seeing of evil in others — all these are the practical elements in realization. Pay no attention to what others do to thee; be busied with thine own improvement. When thou hast learned this thou hast mastered a great secret. Egoism is at the bottom of everything. Root out egotism. And as for passion, keep careful guard. Thou canst not be SURE of victory over it until thy body is laid at the burning-ghat. Make thy mind the *smashan* and burn into ashes all thy desires if thou desirest to be free even in life.

“ ‘Thou must learn ‘blind’ obedience. What art thou but a child. Hast thou any real knowledge? Be led along the path, even as a child is led. Give thyself up entirely to my wishes. Am I not even as a *Mother* unto thee in my love; and yet I am as a *Father* unto thee as well, inasmuch as I do not spare the rod of chastisement. If thou wouldst be a Master, first of all learn how to be a disciple. Discipline is what thou requirest.

“ ‘Before, thy enthusiasm for my cause was boyish and

effervescent; now it is becoming tempered by true insight. The child is thoughtless, the youth is wilful; it is the *man* that is worth while. My intention is to make a *man* of thee in the spiritual sense. I would have thee deep, responsible, earnest, well-disciplined, and make manifest thy loyalty and love for me in steadfastness and sincerity of character. March forward. My love and blessings are ever with thee.

“In the hours of meditation I heard the Voice addressing me:

“ ‘Have no bitterness in thine heart. Be candid with thyself. Root out all false notions with regard to thyself. Root out all false attachment. See divinity instead of body. See thyself as others see thee. Above all, have no false self-commiseration. Be strong! If thou must have faults, let them be the faults of a lion.

“ ‘The Law is mighty. It will crush thy heart and shatter thy personality in exact ratio to thy self-will. But it will also lead thee to true self-knowledge. Base thy faith therefore on the Law. Action breeds re-action. Therefore let thy actions proceed from purity of heart and thought. Then shalt thou know peace.

“ ‘Under the name of sentiment oftentimes a multitude of sins is covered; at the bottom the grossest physical instincts may be at work. Throwing a cloth of gold over them does not mend matters. One is liable to idealize the purely physical sensations as lofty emotions. But discrimination tears off the disguise and teaches that false attachment is always self-centered, dominating, cruel and conscience-less. It is wilful, blind and body-bound. True love, on the contrary, is pure, related to the spirit, gives infinite freedom to the beloved one and is full of wisdom and self-renunciation. Vomit out from thy heart, accordingly, all attachment and misplaced sentiment. And once you have done it, as thou wouldst not so much as look

at thy vomit, being repelled, do not even as much as think of attachment. It is bondage, terrible bondage. Remember this, and march on bravely to Freedom's Goal!

“‘Monasticism is the highest of all vocations. By cutting thyself loose from all bondage, thou dost help all that have known thee or shall ever come into thy life. By self-realization the monk fulfils all duties. By his self-sacrifice others are redeemed. Be thou a monk in thy heart and deeds. Depend on nothing or on no one. Give others their freedom and be thou thyself free.

“‘Be not disheartened because of thy disadvantages, for thy very disadvantages, given a spiritual direction, shall be transfigured into advantages. Spiritualize thy feeling, then, when no malice or nervous irritation exists in thy nature, thou shalt stand on thy ground, and yet be a light and a help unto many, tho thou shouldst not e'en see them. Be a lion; then all weakness will fall away from thee. Aspire to be a god, then the limitations of thy body-consciousness will disperse. Thou shalt become pure spirit. Take thy lesson from the sublime phenomena of nature—the mountains, the vast seas and shining suns. Become one with strong things.

“‘Self-regeneration, my son, is a long and painful process. Before thou canst grow, it is necessary that thou be overwhelmingly frank with thyself. All veils of self-excuse or self-commiseration must be rent asunder by repeated experiences of pain and the humiliation of thy pride. There can be no foolishness with God and no hypocrisy with thine own soul. The finest and best must come forth. Be grateful, therefore, for each messenger of pain, that reveals at once thy weakness and thy Self to thee. Exclaim 'Blessed, blessed pain!'

“‘A little learning has made thee an intellectual egotist; a greater learning will make thee spiritual. Remember that mind is not the soul. So let experience pound the

mind as it will. It will purify it. That is the main thing. Gradually the sun of the soul will pierce the dark clouds of ignorance; and then the goal shall be revealed to thee, and thou shalt be merged in its effulgence.'"

THE STONE THAT FITS IN THE WALL

BY LIBRA-SAGITTARIUS

WHENEVER a man determines to build an important structure, he first forms an image of the structure in his mind. He next causes to be made general plans, or drawings, from which the total cost of construction may be computed. From these general plans are made the detail drawings, the drawings of the individual parts. The materials to be used in the structure are then prepared according to the approved detail drawings. Lastly, erection diagrams corresponding to both the detail and general plans are used to guide the erection.

So it is with one who starts out to lead the regenerate life and to build a spiritualized body, to make his body truly a temple of God and a fit dwelling-place for the Holy Spirit. Man first forms the image in his mind of a truly regenerate, righteous and holy man, a perfect man. He then makes a general survey of life and counts the cost of leaving the old for the new—the leaving behind of the world, family, friends, wealth and position for the spiritual service and glory to come. If now he decides to press forward, he immediately sets out to prepare himself in detail, according to Nature's laws and God's word. (Luke xiv. 28-30; Phil. iii. 13, 14; Matt. v.-vii.)

In first class masonry (of which the U. S. government buildings in Washington, D. C., are good examples) a drawing is made for each stone, which is numbered and

has a specific place to fill according to the plans of the builder. The keystone for one of the arches of one of the greatest stone-arch bridges in the world was cut one-sixteenth of an inch too small which was sufficient to cause it to be rejected by the consulting engineers.

But now a structure that is infinitely grander than anything yet known in the history of the world is well under progress! The foundation has long since been laid. The stone which the ancient builders rejected, is the head of the corner. And at last the time has come for the erection of the superstructure.

In Revelation, second chapter, seventeenth verse, we read, "To him that overcometh will I give to eat of the hidden manna, and I will give him a *white stone*, and in the stone a new name written, which no man knoweth saving he that receiveth it." The overcomer partakes of the Divine Spirit, which gives him spiritual life, wisdom and love completely beyond the apprehension of those who are content with the life of generation; he is acquitted of all the past, becomes a chosen son of God, and henceforth knows his life's calling.

As one looks about, on every side, he sees mankind, including many of the kind, loving, tender-hearted, devout church folk, plunged into sickness and sorrow, and slowly but surely being ground to powder because they refuse to recognize Nature's law of purity, God's law, and have thereby caused the corner-stone to fall upon them. (Luke xx. 18.)

But on a higher plane is seen a body of overcomers, people who have fallen upon the cornerstone and are broken; broken as a colt to the bridle, which is then guided by the hand of the driver, so in each individual of this body of overcomers, the physical body is obedient to the spiritual mind and will thru which the Holy Spirit gives guidance and instruction.

Many striving to become members of this body, have been overzealous; others have lacked ability; while yet others have allowed just a *little* jealousy, hatred, pride or egotism to turn them aside.

But he, who turns in a spirit of meekness, love, peace and joy to God the consuming fire, receives that divine essence that consumes all evil; and to take the place of the evil, he receives the divine qualities of discrimination, wisdom, honor, strength, power, mercy, justice and love, which will cause him to gravitate to his natural sphere of usefulness, his divinely appointed place, the position in the body of the elect that is his by divine sonship.

From this time he shall go out no more for he is the stone that fits in the wall. And as the rejected Master "is become the head of the corner," likewise "*the stone that FITS in the wall can never fall by the wayside.*"

Let us closely follow the Master and the divine light that we have, and make our preparation *sure*, for every man must prove his own work (Gal. vi. 4, 5) and the time is short. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

GOD'S PLAN

BY LUELLA TANNEHILL

Somewhere—beyond, before us,
Day-dawn and purple haze;
After the glad to-morrows,
Back of sad yesterdays,
Is the purpose and fulfilment
Loving, tender, just.
And the heart that smiles while waiting
Is the heart that knows to trust.

THE ORTHODOX GOD

BY DINAH

THE church has a very small God. What constitutes his smallness? His attributes. With that great constructive faculty, the imagination, the church has built a little image of a god and set him up to worship. This image has all the attributes of man—some love of course, because *every man has some* love; but with that love is a great deal of hate, revenge that knows no limit, favoritism so extreme that he will even punish the guiltless for the guilty; and so on *ad finem*, thru all the lower attributes of man's nature.

As people are like what they worship or idealize, is it any wonder that the church has ceased to grow, that it has become narrow and dwarfed?

There are people who, thru ages of soul growth and development, have grown away from this small God, consequently they have grown away from the church, and until this little orthodox God is replaced by a larger one, a God that "is gracious, and full of compassion; slow to anger, and of great mercy," how can the church grow any higher?

The church must at least take one step in advance or be annihilated, and she can only take this step by having a larger and broader conception of God, a God who loves to return good for evil, a God who does not deal with us according to our infirmities, a magnanimous God, a large-hearted God, who does not stoop to take into account every little petty weakness of his children, a God, who, it does not matter how erring man may be, is always willing to forgive and lead his children to a higher plane,—a God

that "upholdeth all that fall, and raiseth up all those that be bowed down,"—a God who "healeth the broken in heart, and bindeth up their wounds."

If our God is mean, narrow, and revengeful, always seeking an opportunity to punish us, we become like him small and mean; but if our God is noble and magnanimous, we too become noble and magnanimous, for we cannot worship a being without partaking of the attributes of that being.

Then let our God be a grand, noble being, so noble that he does not even see the little meannesses of man, much less to take revenge. One of the characteristics of a true aristocrat is that he never notices a slight or an insult; surely our God must at least measure up to that standard, a God that "resists not evil, but overcometh evil with good."

He must be an aristocrat of the aristocrats, the head of a family that has no skeletons in the closet—no skeletons of envy, hate, jealousy, back-bittings, bickerings, and all their retinue, the head of a family of broad-minded, magnanimous men and women, whose aspirations are too high to stoop to the mean and little. With this high conception of God, we too shall grow into his likeness, "For God is not ashamed to be called their God." With this grand conception of him, we can go to him as little children and say, "Our Father", and expect all things necessary unto us.

Listen to some of the grand conceptions that the old patriarchs had of their heavenly Father, "Like as a Father pitieth his children, so the Lord pitieth them that fear him," "I have loved thee with an everlasting love," "The Lord shall be unto thee an everlasting light," "For we have not an high priest that cannot be touched with a feeling of our infirmities; but one that hath been in all points tempted as we are, yet without sin."

THE SPIRIT OF RIGHTEOUSNESS

BY L. D. N.

THERE is no security or safety save in righteousness of life; and there is no surety of this, save under the law of Spirit. The purely spiritual in man is the deepest, highest and divinest element of his being. Its cultivation, development and supremacy, therefore, in his life, can but exalt and ennoble that life. Indeed, the true destiny of man on earth cannot be achieved, nor the perfect in man of which we know nothing because our eyes and ears are wholly engrossed with external things, and because the sounds from without drown the voice from within. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy, in the Holy Spirit" (Romans xiv. 17).

We should be happy if we would listen to the soft whispers of the Spirit, and were not deafened to its murmurs by the mill-wheel of the world. The key to this spiritual illumination is the external with the internal man, reached thru the inward focalization of the attention in desire and faith upon the divine light and power of the Spirit.

Man can come into conscious unity of being with God only thru his inmost and spiritual nature, that is by the co-ordination of the external with the internal, spiritual and true man, which, it should never be forgotten, is always at-one with the Father. The recognition and thought of this truth—that one part of us, and the essential part, is always right and perfect—is itself a great stimulus and help to the attainment of this unity. The realization of

this internal unity of the lower with the higher and true self and with God, gives the spiritual consciousness, or the consciousness of being, independent of physical sensation.

The complete co-ordination of the external with the internal man, fully subordinates physical sensation to the higher and permanent sense of spiritual and indestructible being or the real sense of life in God; and gives the soul complete mastery over the bodily sensations and the functions of the animal life. The divine beatitude of this state of being, must be experienced to be known; it can never be told, save in the inspired language of Scripture, as "the peace of God which passeth all understanding."

Many individuals have had moments of this spiritual consciousness, beatitude, and the attendant illumination, when under some peculiar condition the spiritual has gained a temporary ascendancy. These moments of spiritual exaltation are ever remembered as the divinest experiences of life. In these moments of quickening and exaltation, one flash of intuition has given more real insight than could have been acquired by months of intense study in the same direction, on the external and purely intellectual plane. The external was made one with the internal and inmost, and the higher spiritual nature and life descended to abide and become one with, and manifest in all the powers and functions of the lower and subordinate nature. The outward and the inward nature became one luminous and divine man. All who have had fragmentary experiences of this kind, can readily understand what wisdom and power such a condition, if permanent, would confer on its possessor.

Such will not wonder at the exceptional life and marvelous attainment of the young and externally uneducated carpenter of Nazareth, after this spiritual supremacy and illumination became the permanent condition of his life.

CALLED

BY R. MUAT

Brave, Valiant Soldier of the Cross,
You tell us to be good,
And point us to the cleansing stream
Of Christ's redeeming blood.

And as we watch your beaming face
And hearken to your voice,
Our souls are filled with mighty truths
That make our hearts rejoice.

With mind illumined by the grace
Of our great God of love,
And zeal that burns with holy fire
Like incense from above,

You clearly teach the word of life
To mortals well-nigh slain,
And pledge the teachings of the Christ
To blot out every stain.

And as the words fall from your lips,
An unction from above
Enters our cold and wayward hearts,
And softens them with love.

So that we now in Christ may walk,
Yea more, we now may run;
Regeneration of the heart
In us hath well begun.

You have aroused us from our sleep,
You have renewed our sight,
And led us out of darkness deep,
Into God's most glorious light.

SPIRITUAL APNŒA ?

BY ELOISE O. RICHBERG, M. D.

PHYSIOLOGISTS recognize an abrupt, prolonged pause in breathing, as "apnœa." For this phenomenon many and varied causes have been assigned.

From observation and personal experience, the writer prefers to attribute apnœa to the accumulation of a surplus of oxygen within the air-cells of the lungs which, after applying the same to metabolic processes, resume their normal activities and often with no unfavorable effect from the temporary cessation.

Do we not occasionally experience what might be termed a spiritual apnœa, due to the accumulation of a surplus of unapplied spiritual vitalizer?

During the earlier days of the neophyte's efforts toward regeneration, when novelty lends (fleeting) attractions to this study of self-development, when he catches his first glimpses of the bright possibilities in this existence (heretofore gray and at times gloomy, a life filled with much disappointment and weariness) he opens out his hungry nature to the beautiful truths, then he often too hurriedly inspires—reads—studies—talks—writes—dreams of the Child of God he hopes soon to be, while repeatedly decrying and disowning the blunders with which his past seemed benumbed and bedimmed. According to the idiosyncrasies of the individual, his associations or opportunities, this stage lasts days, months or years; then old burdens are resumed and found possibly even heavier than before; hope becomes less buoyant; evidences of advancement toward the goal, less noticeable; habit claims

its toll and, thru a combination of several or all of these factors, the dream of a PERFECT LIFE thru regeneration fades, immortality seems highly improbable, many forgotten duties—unfinished—clamor for attention, and time slips rapidly away.

Hope is not dead; belief is not lost; neither are old follies, so recognized, encouraged, nor habit restored to supreme control; for again and again, with deep regrets for wasted hours do we in silence and alone renew our vows to be *true*, whenever the light shall be again sufficiently strong to reveal the *right* road. So we live till the surplus, too hastily inspired has been utilized in the spiritual metabolism which continues with all who so will—uninterruptedly; then will the normal activities reappear.

Little by little, the restraining network untangles, we find here and there, now and then, an hour, a day, for concentrated devotion to our *ideals*; such opportunities become more frequent, finally the pathway opens widely before us; the sunlight of Heaven welcomes our return; and even as we would regret the heights we might have climbed during the precious time we have lost, we dimly recognize them *behind us*—even behind the sterile fields we found so trying to patience and desire. We experience rejuvenation from the fresher, invigorating atmosphere into which we have reawakened. We joyfully discover the truth of the paradox—that man often progresses more rapidly while waiting, than while hastening forward. “Be still and know God,” this has a fresh meaning to us ever after. Problems over which we have vainly puzzled, before the apnœa, are no longer mysteries; hopes of the past are realized; former burdens are joys; the longed-for unattainable is easily acquired, or has ceased to be attractive; and we wonder why life, before so dull, so prosy and so trying as we have believed, offers innumerable delights.

Is this the natural course of self-development? or are

certain individuals so endowed and environed that the process of regeneration is gradual and uniform? Is it part of the Divine Plan that we follow the different paths, climb various trails in the search after wisdom? or is it only a minor incident in human life unworthy of careful consideration?

Whether it is the divine plan or only an incident, the writer is to-day deeply grateful that encouragement has been vouchsafed after what has seemed an enforced pause in her efforts toward spiritual development; and she would like very much to hear from others—if such there be—who have similar cause for gratitude and rejoicing. During the recent years of which she has at times almost believed was a season of neglect of righteous methods of living and thinking, again and again have these lines from Bryant's "Groves" recurred to her:

"O God! When thou dost scare the world with tempests,
Set on fire the heavens with falling thunderbolts, and fill
With all the waters of the firmament the swift, dark
whirlwind

That uproots the woods and drowns the villages

Let me, at least, under the shadow of this mighty oak

Offer one hymn nor let us need the wrath

Of the mad, unchained elements—to teach who rules
them."

"AGAINST SUCH THERE IS NO LAW."—There is no law prohibiting a person loving one friend more than another, even the Christ had his beloved disciple; but there is a law against bringing ignominy and suffering upon another in order to shield the one we love the best. Here is the law, "If ye love them that love you, what reward have ye?"
—DINAH.

A HEAVENLY ACCEPTANCE

BY ANDREW STRONG

"I KNOW thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. iii. 8.

EVERY thought and deed is known by the Father, for we cannot think or act without having the effect of that thought or action registered upon the soul. Therefore God does not need to look into a book to know our works, but simply reads the soul. And even his Holy Ones know our works better than we ourselves; for he who has not attained to a highly developed soul-consciousness is unable to fathom his own being as can the Father's angels.

Knowing our works and our ability to accomplish, he has placed before us an *open door* which *no man can shut*, that we might attain and realize the glory of the righteous.

Oh! such love and kindness of the Father to place before us the *open door* to heaven, to endless life, to divine peace and love, and oneness with him; and to *realize* that no mortal being can keep us from entering; that only our own blindness, immaturity, false ambition and sinfulness can cause us to fall by the wayside.

When man understands that each individual stands alone with God, and he acts accordingly, no human being can prevent his upward course; untold numbers of things that would hinder and pester him sink into oblivion, so far as he is concerned, as he presses faithfully onward.

"For thou hast a little strength" because a little of God's law is understood; mercy is obtained by being

merciful, love, by being loving, kindness, by being kind. And as "like begets like," strength begets strength and "the word" is kept, the everlasting covenant remains unbroken, God's name, "I will be what I will to be," has not been denied, not taken in vain.

As the neophyte passes thru the open door, he becomes conscious of his acceptance into the heavens; he is thrilled with love, illuminated by the Holy Spirit, upheld and carried along by the Father's angels.

But as he has a little strength he is suddenly let down, left quite alone to use his strength that he may become stronger. The weaknesses of his past life pile in upon him; temptations assail him from every side; he feels enveloped in darkness. But the Father's angels have charge over him and will not allow him to fall. He presses onward thru the gloom with an unswerving determination to do the right, ever keeping in mind 'tis "*Onward, my soul, and neither shrink nor turn.*" But when the temptations seem about to overwhelm him he hears a voice, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation" (Rev. iii. 10).

The neophyte is kept strong against the hour of temptation because he is clothed in the gospel armor. In his faithful works he has taken the shield of faith with which he forcefully quenched the fiery darts of the wicked and thereby received power; in his discrimination he shod his feet with the preparation of the gospel of peace and obtained spiritual riches; in his peacefulness he accepted the girdle of truth. put it in order and bound it about him, thereby attaining to a higher degree of wisdom; by his strength and will, the law of cohesion, he buckled on the breast-plate of righteousness, thereby attaining to greater strength; then as he is assailed by the evil One thru the subtle principle of fermentation, the self-possessed young soldier of the cross passes thru the open door and is hon-

ored with the helmet of salvation, the crown of life which no man can take from him as he holds fast to the divine light and truth given him by the Master. Then with the sword of the Spirit all bonds that would hold him back and bind him to earth are severed forever. And now with the law of transmutation put into operation, transmuting all the baser elements into spirit, forming the crystal river of the water of life, the voice of the prophet is heard saying, "From the uttermost part of the earth have we heard songs, even *glory* to the righteous."

As the gracious Father glorifies his children so shall the faithful and obedient, who are conscious of a heavenly acceptance, enter the body of the elect and be glorified as joint-heirs with Christ. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi. 7).

HYMN OF HEALING

BY LURA BROWER

Purify us, we pray for thine indwelling

O Christ, thou Blessed One!

If pain be needful for our perfect cleansing,

Its work in us be done.

Thou canst redeem the body from corruption,

Its every cell renew,

Thru thee alone is wrought our full redemption,

Thy touch brings healing true.

When all is pure the Holy Spirit enters

To bide for evermore,

At the heart's center, filling the whole temple

With light which shall endure.

INTUITION IS SOUL INSTINCT

BY H. S. LEVALLEY

EDITOR DAILY TELEPSYCHIST (KANKAKEE, ILL.)

IF Bergson of France shows the spirit of the modern Moses, it is Croce, the Italian, as he attempts to solve the laws of spirit, who gives forth the twentieth-century spirit of a Christ-like philosopher.

Many of his thoughts are not only held, but understood in application by advanced "New-Thoughters," both Bergson and Croce being in the midst of the world-thought telepathically.

In substance we quote that Croce holds truly that intuition rests on submerged motor-thought, the unconscious spiritual will being paramount. And this will works with the conscious longings for better things—found in the "more life" idea.

As H. E. Butler, Editor of *Bible Review*, puts it, "Intuition is instinct impressing the intellect which puts in form the impression derived from the All-Mind."

Douglas Ainslee in his review of Croce, says, "As 'New Thoughters' are convinced, spirit is reality that has two forms, the theocratic and practical activities. Beyond or outside THERE ARE NO OTHER FORMS OF ANY KIND."

The theocratic activity has two forms, the intuitive and individual, and the intellectual or knowledge of the universal. The first of these produces images and is known as esthetic, the second, concepts and is known as logic. While the first is independent, self-sufficient, the other has need of the first for its very existence, this showing the idea of the double reciprocal functioning of mind and soul, as Abbot states in his syllogistic philosophy. "The practical activity is the will, which is 'creative-

thought extension' exhibited in high degree in telepathy. This activity has also two forms, the economic or utilitarian, and the ethical or moral, the first, autonomous and individual, the second, universal, depending on the first."

With knowledge of the cosmic or higher mind in action, man understands the universe, with the practical, he changes it, subduing nature both inside and out by diversion. Thus we find spirit is all, the philosophy of it divided into esthetic, logic, and philosophy of the practical (economic and ethic). We never have to do anything against our will, that is, if we are big enough to see that our good is found in all things, error not distinct but opposed to truth.

Truth is thought of truth that develops by conquering error, which exists in every problem.

When this thought is held the divine can be seen in every man that walks the street, we only viewing others as we are in spirit.

There are many instances that testify to the soul-value of spirit and of intuition, also of telepathy that is of marked "astro-physical" value to the true student.

THE ATONEMENT

BY GUNNAR NAUMANN

"My little children, these things I write to you that you may not sin; And if any one should sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation on account of our sins, and not on account of ours only but also on account of the whole world." "Behold I make all things new."—I John ii. 1, 2; Rev. xxi. 5.

THE eternal Spirit of our God YAHVEH is not only the primary cause of all things in existence, but he is himself also the ultimate end and purpose for which all things are. At the same time all things are for each individual part

of his creation, also according to the attained state of receptivity. But the Spirit of YAHVEH is the one essential principle of life, without which nothing can exist or continue to be. He alone has life in himself, and all created things are receptacles of his life. The good of this universal Life must, therefore, be the all-important aim and purpose of the Spirit.

In his fallen state, on the earth plane, man is used to think of God as a being far away from and outside of his own creation, that God, or the Spirit of God, can and does exist apart from man and all created beings and things. While it is true that he as the self-existent YAHVEH is independent of all created things, it is only true as to the *esse* of the Spirit and not as to its consummate good. The Spirit therefore does not and cannot separate itself from its creation. If it did, the life energy would be withdrawn and all things would be annihilated, as Elihu said, "If he gather unto himself his Spirit and his breath; all flesh shall perish together, and man shall turn again to dust" (Job xxxiv. 14, 15).

But it is impossible for his creative and generative energy to be a pent-up force by itself and not diffused into all its forms of life. For if it could be imagined that this Spirit force be withdrawn from all creation, the concentrated energy would, from its very nature, produce another universe conformable to the life of the Spirit.

Thus we realize that all the works of God are for his own sake, and for his own good as well as for ours; and that our existence and felicity are as necessary for him as he and his works are for us. All love, whether with God, angels or men, is therefore a love of use. We cannot love God and heavenly things except from a love of ourselves and our own lives, for it would be both useless and impossible to love anything from which we knew ourselves to be forever excluded. Thus, in the very nature of

things, all is reciprocal as to use and purpose.

All the works of God are so intimately joined together that it is impossible to form a true idea of any and each except thru the idea of all, and *vice versa*. This is particularly true regarding the works of creation and redemption. From the fallacy of the senses, man has attributed to God human thoughts and purposes in the work of creation and, as a matter of course, also in the work of redemption. If the purpose of creation is as stated, and as we understand it to be, the purpose of redemption, or of the atonement, must be the same. For the work of creation is the all in all, the entire continuous work of God until complete in the New Heaven and the New Earth; and the works of salvation, atonement, judgment, *et cetera* are all included in this as parts of the whole. The atonement is His work of uniting the life of the human race with his own life in one reciprocal union of Love and Wisdom, i. e., of creative power.

The work of creation would never become complete or finished to the ideal of the Creator's mind, were it not for these intermediate steps, or integral parts of the whole. The apparent periods of failure, stagnation or retrogression, are all revealed in the light of future developments as the deeper component parts of the entire plan. Under and thru it all, we discover a certain law of adjustment which is continually at work setting things in order and harmony. It is operative in all nature, establishing equilibrium and harmony where great disturbances have taken place. In the physical body this law is operative as a healing power within; and in the soul, or mind, it acts thru impression of experiences of good or evil. On each plane it is the manifestation of God's love, wisdom and justice. As to the fallen state of man, we call it God's mercy.

This mercy of God is not, as most of the nominal church-

es teach, invoked by the "vicarious" suffering and death of Christ; but it is the very highest attribute of his character that—thru his divine wisdom—has laid the plans and laws of redemption, or of reconciliation, in the very nature of his works from all eternity, as David said, "The mercy of the Lord endureth forever."

The scandalous teachings of the apostate churches that have been heaped upon the glorious work of the atonement, would hardly be worth mentioning, were it not for the fact that many of the more enlightened Christian people of our times have not yet cleared themselves of these monstrous doctrines. We hear them preach and say that the suffering and death of Jesus was to appease the wrath of God; that the penalty of the broken law had to be paid, that is, that God cannot forgive except by meting out the punishment on some one, which in fact is no forgiveness at all; that Jesus, the innocent, suffered and died *in place of* the guilty and of all the world; and much more of the same kind. In his own beclouded state of mind man has taken upon himself to bring about an adjustment between himself and his God, or Gods, and to appease their anger. This idea of conciliation has been imprest on the minds of the people as being the Bible doctrine. The sacrifice and the purification by blood have been conceived only in this corrupt form. Originally the meaning of the sacrifice was a representation of the soul's surrender and submission to God; the death and the giving up of the natural, selfish desire for the higher, purer life of the spirit, and in this sense it was a "sweet savor unto the Lord." In all the symbols of the law there is not a single instance where the sacrifice was offered up as a *substitute* for the sinner, but it was a perfect symbol of the animal nature which the sinner did or should sacrifice. For this reason the sacrifices all pointed to Christ as the one who perfectly offered himself unto God in the giving up and the sub-

duing of both the animal and the human nature, making it spiritual and divine.

Those who have attained to the higher planes of the regenerate life, and have become conscious of the work of the atonement within, that is of making all things of the soul and spirit at one with God, cannot for a moment think of such a thing as a *vicarious* atonement. Where true Christians hold to this old dogma of the apostate church, it is because they have not discovered the inconsistency between this doctrine and the work that they have experienced in their own lives. To such I say, Come, let us reason together.

If the penalty of sin is eternal damnation, as the churches teach, and if Jesus had to suffer the penalty of the sins of all men, then the logical conclusion is that he must suffer the damnations of all. But this is too absurd to think of.

Again, if, to be logical, he died *in place* of the sinner, and he died only the natural death, then the sinner would be free from *that* death and from it only. Neither is it consistent to say that Jesus offered himself as a *substitute* and suffered in place of the guilty, for this would be neither just nor efficacious for the salvation of the sinner, which can be accomplished only thru regeneration.

"Why then," some ask, "should the Christ suffer and die on the cross?" To answer this question in full would take much time and space, for the work of the atonement reaches out into the ages and into the spirit realms; and it is for this reason that we have taken up this subject at this time that we may be better prepared to understand the work of the redemption of Israel and the nations, as outlined in the symbols and prophecies.

But the Word is very explicit as to the reason, in its general principle, for the sufferings and death of the Christ.

First, "He learned obedience by the things he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him" (Heb. v. 8, 9); that is, he perfected his own character; thru all temptations he was victorious—subdued the lower nature and made it entirely spiritual and divine. In himself first "he destroyed the works of the devil," that thru all those who believe in him he might destroy all evil in all the world. Or as he himself said, "Now is the Son of Man glorified;" or as Swedenborg said, "He fought against the hells and subdued them."

Thus instead of Jesus being a substitute and a vicarious sacrifice in place of the sinner, he is a perfect sacrifice for us that we may be in all things like him. The death that he died from sin and corruption we also die that we may live the life that he lived. His glorification, which is the elevation of the soul to the divine plane of existence, was in a higher sense what regeneration is for the sinner. In all these things, his labors were for us that we may do the same things also as far as comes within our limited sphere.

Atonement and purification by the blood of the sacrifice, the blood of Christ that cleanseth from all sin, and other references to the virtues of the blood, all point to the real, healing, purifying and life-giving properties of the blood circulating in the body and the spiritual life-current of the greater composite body of the true Church of which Christ is the head.

We may thus see that the law of atonement is operative on all planes, as the law of the circulation of the blood in the body, and that on the lower plane death itself is an atonement, or an adjustment to a higher life. For the evolution of the Spirit can never cease. It is a continuous circulation, thru experiences on earth and in spirit realms; pains and joys, work and rest, in sleep and death and rebirths until the soul is made anew in the full image and likeness of God.

The regenerate, the consecrated souls, in the full fruition of the Spirit, "the first-fruits unto God and unto the Lamb," "the redeemed from the earth," in them and for them the work of atonement is finished, and thru them it will be continued thruout the ages. Have we attained to, or are we near this goal of life? If we have, then for us there is no need of death or re-birth any more, for we have the eternal life.

THE STORY OF THE SERPENT

BY G. G.

THE story of the serpent in the Garden of Eden has been mistranslated in the Hebrew Scriptures.

Nearer the truth it is this: The Creator placed the "tree of life" and the tree of consciousness in the Garden of Evolution, commanding man to take and eat a balanced ration from both, and giving him the trestle board of conscience and polarity rightly to guide him in the use and possession of all things.

Thru a certain cosmic catastrophe, the trestle board of the earth man became warped, causing him to partake of an unbalanced ration. Love, the perfection of life, degenerated to license of lust; and wisdom, the harmony of consciousness, became corrupted to knowledge of experience. By this imperfection and thru this inharmony was born the serpent of sensuality in the soul of man.

This serpent has evolved into various forms, into wolves of greed and creed, sheep of fear and credulity, apes of vanity and hypocrisy, lions of hate and anger, and many other spiritual furies and animalistic shapes. This condition of the human soul has necessitated the hog and the martyr, and all other extremes of selfishness and foolishness in man's planetary struggle of spiritual invalidism.

There is only one way back to the Garden! It is under the very edge of the sword of "Love that passeth understanding."

"GLORY TO THE RIGHTEOUS"

BY ANDREW STRONG

"FROM the uttermost part of the earth have we heard songs, even glory to the righteous."—Isa. xxiv. 16.

PROLOGUE

"Be strong! Be strong!"
Whispered a Voice from above.
"*I will,*" I answered,
"In the strength of thy love."

"Be a man! Be a man!"
Again the voice came.
"*I will,*" I answered.
"In the strength of thy name."

"Be strong! Be a man!"
Sweet and clear the Voice rang.
"*I WILL,*" I answered,
And his angels sang:

THE ANGELS' SONG

"'Glory to the righteous,'
Is our joyful song;
In the grand body of the elect,
Only *strong* men may belong.

"'Glory to the righteous,
From earth its uttermost part,'
The melody of our voices!
Fires the human heart.

"'Glory to the righteous,'
Greets the soldier of the cross,
Going forth in gospel armor,
Laying aside all worldly dross.

"'Glory to the righteous,'
'Forever and forever,'
Can he turn back to worldly things?
No! Never! Never!! Never!!!

"'Glory to the righteous,'
It rings forevermore,
And welcomes the overcomer
As he enters the 'open door'

"'Glory to the righteous,'
And to 'the pure in heart,'
For 'he has seen his God,'
From whom he never can depart.

"'Glory to the righteous,'
One with the Father above,
One with YAHVEH almighty!
Oh! what wondrous love!

"'Glory to the righteous,'
Who never ceases to climb,
E'er more and more like the Father,
With whom there is no time.

"'Glory to the righteous,'
He o'ercomes all worldly strife.
'Glory to the righteous,'
He receives the 'crown of life'."

CONCLUSION

God joys over us with singing,
As we onward, upward go;
The straight and narrow pathway,
To us He'll ever show.

The noble Master is calling
For *strong* men, faithful and true,
The harvest truly is great,
And the laborers still are few.

"Be strong! my son, be strong!"
The Voice from heaven calls.
"The Corner Stone is ready,
Now I must build the walls.

"Be strong! my son, be strong!"
The time is drawing nigh;
Hold fast the crown thou hast,
That thou may hear 'on high'—

"'Glory to the righteous,'
Ringing for evermore,
Welcoming the overcomer,
As he enters the 'open door'."

SIGNS OF OUR TIMES

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE year upon which we have lately entered promises to be

A YEAR OF CRISES

the most eventful that the world has ever seen.

It could scarcely be otherwise unless indeed all students of prophecy had been wrong in pointing out, as they have done for many years past, that it brings to a full end

"THE TIMES OF THE GENTILES"

during which period as our Blessed Lord predicted, "Jerusalem (has been) trodden down of the Gentiles."

The year 1914 will bring to an end the Seven Times or 2520 years, which commenced with the first year of the reign of Nebuchadrezzar 606 B. C.—for the years before the Christian Era 606—added to the 1914 A. D. years produces a total of 2520 (equals 7 times 360 years), during which period the Jewish Nation has been scattered among all the nations of the earth. We must not expect however, to see the full restoration of the Jewish nation this year, but just as the fall of Jerusalem, was gradual, from the first to the nineteenth year of Nebuchadrezzar, so will their "rising again" occupy a similar period, viz., from 1914 to 1934.

It seems probable that during this period Palestine will come into the possession of the British nation (who represent Ephraim among the "Lost Ten Tribes") just as Egypt did, at the "time appointed beforehand of the Father" that is, in A.D. 1882, which was exactly 1260 solar years from the Hegira, or year one of the Mohammedan Era (A. D. 622).

This latter period of 1260 years is the "time times (dual) and a half" or "forty two months" of Scripture—on the year-day scale—and is the concluding half of the Seven Times (2520 years).

The year 1914 is also shown to be a year of consummation by another line of argument, viz., that derived from astronomy in regard to the Signs of the Zodiac. The sun continues in one Sign of the Zodiac for a period of Six Times equals 2160 years, and it past out of Sign "Pisces" or the Fishes in 1881 A. D., into that of "Aquarius," which sign is represented in the zodiac by a man pouring out water, which is a symbol of the universal outpouring of the Spirit

"UPON ALL FLESH"

which is to take place "before the great and terrible day of YAHVEH."

There are several indications in Scripture that the Sign of Pisces (Two Fishes) was symbolic of the Christian Dispensation, for our Blessed Lord Jesus chose his apostles from fishermen, to make them "fishers of men," and caused for them miraculous draughts of fishes both before and after His resurrection; fed the five thousand on five loaves and

TWO FISHES

and at his passover sent two of his disciples (representing the two fishes) telling them "there shall meet you a man bearing a pitcher of water," representing Aquarius, or the sign of "the Son of Man in the heavens"—the sign under which we are now living. It will be noted also in connection with 1914, that A. D. 1881, will correspond to the birth of our Lord at Bethlehem, and (1881 plus 30) equals 1911 with the beginning of his ministry, and 1914 with his Crucifixion, Ascension, and the consequent Pentecostal outpouring of the Spirit. This year will probably therefore witness the inception of the world-wide outpouring of the Spirit predicted in Joel ii. 28, *et seq.*

Another correspondence can be traced from the fact that the "Seventy Years" captivity of Judah ended in the first year of Cyrus B. C. 536, and must therefore have begun in (536 plus 70 equals) 606 B. C. The next 70 years, those from 1914 to 1984 will correspond to the captivity Era of Judah; and will witness the gathering of Israel from all parts of the earth.

But before the restoration of the Fig Tree (symbolic of the Jewish nation) there will be great signs and portents, such as are now beginning to manifest in the terrible Japanese disaster by which the Island Sakurashima has been destroyed with terrible loss of life. One hundred thousand were rendered homeless thru the earthquakes, tidal waves and volcanic eruptions. The scenes were terrible. The eruptions of the volcano of Sakurashima were so violent, that from the summit and from all sides it appeared to be vomiting fire furiously, and blocks of lava were found on the railways, two hundred miles from the scene of the disaster.

Besides this, the inhumanity of man to his fellow man has brought about a parlous condition of things in South Africa. The lust of gold has divided the white man against his fellow, and the problem of keeping down the 170,000 natives employed in the Rand mines is becoming an extremely critical one. The terribly drastic remedy of

MARTIAL LAW

which has been adopted may be judged from its provisions which are among that "Any person who refuses to 'Hands up' when called on by a member of the Defense Force may be shot forthwith, as may any one found in possession of dynamite. The Control officers have absolute power and the movements of any person may be restricted."

These things are but the beginning of sorrows, for nation shall yet rise against nation and kingdom against kingdom, and there will be "famines and plagues

and frequent earthquakes." Many false prophets and

FALSE MESSIAHS

are appearing and will continue to appear and lead many astray. Only those indeed who are faithful to Jesus the Christ of Nazareth will be delivered, for these constitute the

TRUE ISRAEL OF GOD,

and tho they may be hated of all men, yet not "a hair of their heads shall perish." At some time during the next 70 years the long-dreaded armageddon will probably take place, and we shall see "Jerusalem encompassed by armies, 'signs in the sun and moon,' and upon the earth

NATIONS IN DESPAIR;

in terror of the roaring and raging sea; men expiring from fear and apprehension of what is coming on the world; for the powers of the heavens will be shaken, and then shall they witness the Son of Man coming in a cloud with transcendent power and majesty."

THE DISCIPLINE OF THE MIND

BY THE LATE JAMES ALLEN

FROM *The Epoch*.

[Copied from the *Voice of Freedom*]

"THE first step in the discipline of the mind is the overcoming of indolence. This is the easiest step, and until it is perfectly accomplished, the other steps cannot be taken. The clinging to indolence constitutes a barrier to the Path of Truth. Indolence consists in giving the body more ease and sleep than it requires, in procrastinating, and in shirking and neglecting those things which should receive immediate attention. This condition of laziness must be overcome by rousing up the body at an early hour, giving it just the amount of sleep it requires for complete recuperation, and by doing, promptly and vigorously, every task and duty, no matter how small, as it comes along.

“The next step is the overcoming of self-indulgence or gluttony. The glutton is he who eats for animal gratification only, without considering the true end and object in eating, who eats more than his body requires, and is greedy after sweet things and rich dishes. Such undisciplined desire can only be overcome by reducing the quantity of food eaten, and the number of meals per day, and by resorting to a simple and uninvolved dietary. Regular hours should be set apart for meals, and eating at other times should be rigidly avoided. The pursuit of such a method of discipline will rapidly bring the hitherto ungoverned appetite under control, and as the sensual sin of self-indulgence is taken out of the mind, the right selection of food will be instinctively and infallibly adapted to the purified condition.

“It should be well borne in mind that *change of heart* is the needful thing, and that any change of diet which does not subserve this end is futile. Whilst one eats for enjoyment he is gluttonous. The heart must be purified of sensual craving and gustatory lust.

“When the body is well controlled and firmly guided; when that which is to be done is done vigorously; when no task or duty is delayed; when early rising has become a delight; when frugality, temperance and abstinence are firmly established; when one is contented with the food which is put before him, no matter how scanty and plain, the craving for gustatory pleasure is at an end—then are the first steps in the Higher Life accomplished, then is the first great lesson in Truth learned. Thus is established in the heart the foundation of a poised, self-governed, virtuous life.

“The next step is the lesson of virtuous speech, in which are five orderly steps. The first step is the overcoming of slander. Slander consists in inventing or repeating evil reports about others, in exposing or magnifying the faults of others, or of absent friends, and in introducing

unworthy insinuations. The elements of thoughtlessness, cruelty, insincerity and untruthfulness, enter into every slanderous act. He who aims at the living of the right life will commence to check the cruel word of slander before it has gone forth from his lips, and will then check and eliminate the insincere thought which gave rise to it. He will watch himself that he does not vilify any, and will refrain from disparaging and condemning the absent friend, whose face he has so recently kissed, or shaken his hand, or smiled into his face. He will not say of another that which he dare not say to him. Thus coming at last to think sacredly of the character and reputation of others, he will destroy those wrong conditions of mind which gave rise to slander.

"The next step is the overcoming of gossip and idle conversation. Idle speech consists in talking about the private affairs of others, in talking merely to pass away the time, and in engaging in aimless and irrelevant conversation. Such an ungoverned condition of speech is the outcome of an ill-regulated mind. The man of virtue will bridle his tongue, and thus learn how rightly to govern the mind. He will not let his tongue run idly and foolishly, but will make his speech strong and pure, and will either talk with a purpose or remain silent.

"The virtuous man employs only words that are useful, necessary, pure and true.

"The virtuous man will be of grave and reverent speech.

"The mirth of the virtuous man will be pure and innocent.

"The voice of the virtuous man will become subdued and musical, and his soul will be filled with grace and sweetness as he succeeds in conducting himself as becomes a man of Truth.

"The last step in the second lesson is the overcoming of captiousness or fault-finding speech. Life is short and real, and sin and sorrow and pain, are not remedied by carping and contention.

“When the tongue is well controlled and wisely subdued; when selfish impulses and unworthy thoughts no longer rush to the tongue demanding utterance; when the speech has become harmless, pure, gracious and purposeful, and no word is uttered but in sincerity and truth—then are the five steps in virtuous speech accomplished; then is the second great lesson in Truth learned and mastered.”

EDITORIAL

GOD is good. What is goodness? That which harmonizes and produces desirable results in body, mind or soul; that only is good to us. But is that absolute good in all phases of life? Yes, and no. That which is good to one man is evil to another, that which is good to vegetable, reptile or lower animal life, may not be good to man. But when we say, “absolute good,” we mean that which is good under all circumstances and in all classes of existence. Is there such a good? Yes, emphatically *yes*. John said, “God is love; and he that dwelleth in love dwelleth in God, and God in him” (I John iv. 16).

Love is cohesion, it is that which holds together the body, the earth, and all things, in a compact, harmonious organism. Without that cohesion, love, nothing would remain in organic form. Therefore love in some of its multifarious qualities, must exist in all organized form. Love is the quality of the Divine Mother, the Mother of all life. But if the Divine-Mother principle were the only principle, everything would be compressed into a solid, compact, inanimate mass; without the Divine-Father principle there would be no action, no consciousness; there would be nothing that is desirable. Therefore that positive, resisting, thinking, knowing quality, resisting by thoughtful activity the compression of the Divine Mother, becomes the real consciousness of all that is. It is because of this that we have said, The highest ultimate of the human mind is thinking, knowing, by which we become conscious in a

larger and grander sphere than in the sphere of mere sensation. A man to become like God must be surrounded by love for a protection and for preservation. Being thus surrounded and sustained he has a solid foundation from which the mind, the active agency of the human soul, can go out into all spheres of knowledge, into every conceivable sphere of action, without fear of being lost. But the mind that attempts to go out into all spheres without that foundation, without that central, holding power of Divine Love becomes lost in chaos. Unless that Divine Love either embodied, or in spirit, enters in and supports a man, there is no hope for him. Therein John's words were very wise, "He that dwelleth in love dwelleth in God, and God in him;" for the Creator of all things has his base, his foundation, his preservation and perpetuity in the negative, cohesive principle of Absolute Love.

Herein is seen the reasonableness of what was to the college Professor's mind an unreasonable question. "When two irresistible forces come together what will be the result?" We answer, An harmonious blending, and the establishment of an absolute power. In this consists the absoluteness of the God of the universe. Therefore we would say to you, our people, scattered over the world: Never resist love. If love comes to you laden with passion, reject the passion. pay no attention to it, but receive the love. If love comes to you with the thought and desire to lay hold upon you to bind you, pay no attention to the binding thought, but take the true, pure, divine love. Thus you may transmute and transform the most subtle, binding powers that are possible to be manifested in earth-life, to the power of God unto salvation, to a saving power, not only of yourselves, but of those who would lay hold upon you to bind you, to control you and to force you into paths of darkness, misery and destruction. You become saviors of the world, by receiving love, no matter what it may bring with it, and by rejecting the evil and by re-

turning love to him or to her who sent love to you. You thus transmute and transform the evil designs into goodness, righteousness and peace; and you thus transform the evil designer into a righteous actor.

When a person sends you love laden with error, if you dismiss the error and send back pure divine love, that love will transform and impregnate the mind of that person with pure, sweet, divine love, and with a higher purpose and a truer course of action. This brings us to the meaning of the great name of God, "YAHVEH," the "I will be what I will to be." The power of this name places you beyond the reach of love, laden with design or coercion.

There are no doubt some who will misunderstand what we say about receiving and returning love; for there are so many who know no distinction between love and passion. We have heard even ministers confuse the two, and speak of them as one in their sermons; but we would ask, Is God's love only the expression of sensual passion? Shame for such ignorance in high places! No, God's love, real love, has no sensual passion in it. God's love has no desire to lay hold upon to caress and to handle the object of his love, much less to excite passion in the object of his love. We are speaking of the Divine-Mother love, whose love is only to help, to elevate and to protect its object, the same object that the teachings of the regeneration in this magazine have. Remember this does not mean in any sense freedom of the sensual between the sexes.

"ORDER is God's first law." If we stop to think about these words, we shall discover the fact that there is nothing in existence that has not an orderly form. In the year 1876 my mind was dwelling upon the law of order and mechanics, and as I walked thru the "Centennial" and saw the Government exhibit of insects, fishes and animals, I saw clearly that there was no form invented by the

human mechanical mind that had not its precedent in some form of animate life. True it is that in animate nature the mechanical arrangement is not compiled, organized, as it is in the mechanical mind of the day, but parts of the structure are found there. Mechanics is simply bringing together and putting in orderly form nature's elements, such as wood, iron, steel and all the various forms of chemical existence, to cause them to produce the desired results in the minds of the actors.

This suggests to the mind of the thinker that order is the only law that lifts consciousness, activity, usefulness, out of chaos. If you will but realize this fact, you will at once see the necessity for having the mind in perfect order, without which there is no real consciousness, no real manhood or womanhood. All organized forms are thoughts exprest, instruments of usefulness, therefore use and order are absolute necessities each to the other. This gives rise to our motto, "Use determines all qualities whether good or evil." This again manifests the evil of the idealist who sings, "I do not want to know anything but 'Jesus Christ and him crucified.'" This expression is simply the expression of a disordered mind, a mind that is too lazy to put in order the great truths of the universe.

Soul building, self-building for eternity, is *knowing*, putting in order the facts that are. Without this orderly arrangement there is chaos, disintegration, a scattering of the self-hood to the elements from which it came. The man or the woman who desires to know and who is willing to give the effort and the energy requisite for thinking and for gathering knowledge, is the man or the woman who has immortality, and no other has it. Therefore we perceive the wisdom of the "wise man" who said, "With all thy getting get understanding."

WHAT is freedom? Freedom is the God-given right of the individual to express his or her real nature, without any restraining influence. When we say it is the individ-

ual's God-given right to express his real nature, we are at once confronted with the great variety of natures in the world at the present time. The *real* nature of every individual is divine, it is orderly; but we find humanity perverted and possess of disorderly qualities. These disorderly qualities produce in the people a disposition to break up order, to create chaos, to oppress others, to injure others, to lie, to steal, to rob, to murder. These are not the qualities of real nature but of perverted nature; therefore there must be laws enacted to coerce and to force those disordered natures into order, at least to force them into a semblance of order.

Therefore when we say, "Let us have freedom," it can have only one meaning, that is, Let us act out our real nature. But if the real nature of a person has been distorted and vitiated, then to such a person every opportunity for freedom becomes an opportunity to bind his real self, his soul-consciousness, and to prevent his real freedom and harmonious action, and therefore his happiness.

THOSE who are striving to overcome and to retain all the vital substance generated by the body, find the greatest difficulty in keeping the mind in a state of consciousness during sleep. It is necessary to maintain consciousness so as to protect one's self from another power, outside of one's own consciousness, taking control of the body and causing losses. This difficulty to keep the mind in a state of consciousness, arises from what we have called in "Practical Methods," "falling asleep." There are some things about that "falling asleep" that probably but few have noticed.

When the body and mind are tired you can scarcely help lying down and "letting go," and thus going to sleep. But, we think, if you will study the condition that comes over you when you are going to sleep, you will find some remarkable changes taking place. When you close the eyes to go to sleep, the inner consciousness, the involun-

tary mind, goes right on thinking; and if you are observant, you will see that the eyes of the mind are open seeing the light just as much as if you were awake in the physical, for mind is always light. When that inner mind begins to work, watch for, and be guarded against the coming of a condition that is almost identical with the drawing of a black curtain over the eyes of the mind, for the instant that black curtain is drawn over the eyes of the mind, unconsciousness begins; and in that unconscious state, you have no control whatever over the body or over any part of the body. In that state you are exposed to be robbed of the life, and to be left in a stupefied mental condition, this condition may follow you for days afterward. But knowing this enemy, you will always know the instant that the black curtain is drawn over your consciousness; then is the time to rouse yourself, to throw off that blackness and to place the inner consciousness on lines of thought that you desire; then the inner consciousness will go right on uninterrupted, the body will sleep but this conscious thinking will continue.

When you awake in the morning, while you may have forgotten what your thoughts were during your sleep, yet you will feel bright and refreshed. But remember if you allow that black curtain to close out all consciousness, you will awake in the morning feeling heavy and with the mind stupefied.

ARTICLES sometimes appear in this magazine—in fact quite often there are articles in this magazine—written by persons about whom we know little or nothing. So far as we know, their reputations may be of the highest and noblest, or their reputations may be of the lowest and of the most disreputable kind. It is only the thought contained in the articles that guides us in receiving or in rejecting them. It has been the custom of my life from the beginning of our work, never to ask, Who is it that expresses the thought? but, on the contrary, to ask,

What is the thought exprest? If an article contains truth (it may also contain a great deal of error) and is useful I will accept it.

If a man hands you a ten-dollar gold piece in exchange for some article you have for sale, you never look at the gold piece and ask, Thru whom does it come to me? Your only question is, Is it gold? is it that useful medium that will bring me the things I need? As I have stated many times in this magazine, if the Lord sends me a message it will be a message of truth and usefulness; and tho he may use as a messenger, an angel of light or a demon of darkness, the message will be like the piece of gold, untarnished by the one who brought it.

WE all know that the aim of all so-called Christians is to be as near like their conception of God as they are capable of being, for whatever God does must be right and just. They believe that when a poor, ignorant mortal dies, who all his life has gone on his own way committing sins against Divine law, God (Forgive me for uniting that word with such a demoniac belief.) will take that soul and place it in hell-fire, in fires of torment, and will keep it there and torment it thru all eternity. They represent our God as such a fiend that he is not even satisfied with killing a man, but must torment him forever. Be it known that no man can believe such a doctrine unless that characteristic lies deep down in his own soul. Wherever you find a man or a woman, who talks and believes such blasphemous slander on the character of God, you need to look out for that person, for be it man or woman, he or she is treacherous and fiendish beyond all possibility of human imagination. No person can justify God for being what he claims to believe God is without that same quality being in himself.

Therefore whenever you find a man or a woman who really believes these things you have before you a person who would not only kill you if he could, but who would

prevent your dying if he could that he might torment you thru all eternity. The Spanish Inquisition with all its horrors is an example of the outcome of the beliefs of such individuals. The horrors of that Inquisition are unnamable, how they burned out the eyes of their victims, burned their flesh in spots, tore out their flesh here and there, etc. The invention of the human mind to torture was exhausted in that Inquisition. All that cruelty grew out of that most damnable doctrine of a fiendish God, who would not only kill the body, but who would prevent the soul from dying that He might have the gratification of tormenting and torturing the soul thru all eternity.

We cannot imagine how the human mind could invent such hellish tortures for the human soul, and yet they teach the people that they must love and worship such a God, a God whose nature and ability they believe to be the most fiendish that the human mind can imagine. Oh, such ignorance, such darkness, such wickedness, as such ideas engender, who can imagine!

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS. IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

Time of Cusp Transits
Washington D. C. April, 1914

Body	Enters	On		
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"	♓	19	7	44 p. m.
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On April 1st

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BIBLE REVIEW

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LIFE FOR REGENERATION

BY ELOISE O. RICHBERG, M. D.

“LIFE more abundantly”—it was promised mankind; but how is it to be secured?

The only elements within the human body recognized as life-generating, are the ova and the spermatozoa, located respectively in the ovaries and the testes.

As to the number of these germs no reasonable estimation has been made. Earlier physiologists placed the probabilities at two hundred thousand millions in the ovaries of Eve, which according to the “Preformation” theory were to supply the entire female population of the world, being for transmission from parent to daughter.

With the readjustment of the theory of generation, in which the male element is recognized—at one time, or by one class, to be the chief germ and, later, to be only for modification of the ova, now as a co-partner equally essential for germination—the estimation has been recalculated or left as an unknown quantity by the truth-seekers. Some suggest fifty to one hundred thousand, as the probable number to each female. Certain facts (?), however, are generally accepted and recorded as such by recognized authorities:

That these microscopic life-germs, ova, leave the periphery to enter the substance of the ovary, where they become quite surrounded by nutrient or supporting cells, and where they undergo a peculiar transformation known as *maturing*; that only after such process is the ovum adapted to union with the spermatozoon; that after maturation, whether or not "fertilized" by such union, the matured ovum bursts thru the wall of the ovary into the "abdominal cavity" to be immediately attracted to, and drawn within, one tube of the fimbriated terminals of the fallopian tube and thereby guided into the uterus, approximately within a week, are data accepted by modern physiologists.

Among the possibilities which an irreverent student may suggest in the absence of positive knowledge, is that countless matured ova *may* find their way into what is vaguely called the "abdominal cavity," and contribute their vitality thru the lining of this cavity (among the most delicate structures of the body) to the *lymphatic system*, and thence supply such vitality to all parts of the body. Lymph and the lymphatic system may be reasonably regarded as the link between life, as cell-energy and cell-tissue. Lymph is undoubtedly the reservoir of vital energy from which nerve tissue draws its supplies to be distributed as vitality thruout the human body. The distribution of life thru the male body by the matured spermatozoa is not so easily traced, for several reasons, but is undoubtedly similar in plan and effect. In confirmation of this theory is the fact that nature is not a profligate, generation after generation without cause and purpose; and to believe that countless life-germs are present in every normal ovary and in every testis for no other purpose than to be discharged from the body as waste with only an occasional birth (with many individuals none at all) is to ascribe to the All-wise more senseless

extravagance than we would attribute to silly children.

Of another possibility as to the source of that "life more abundant" which we are promised, we have only *unconfirmed assertions*, which are made by those who change their theories and attitude with every decade, that these special life-giving cells do *not* multiply after a certain period as do other cells in the human body. This is maintained, probably because such a statement better accords with the rest of the present theory of generation.

Were these same students and theory-builders to decide upon human regeneration and consequent human longevity, or immortality, as a greater probability than generation and death, this theory would be transformed within a single decade, and the indefinite multiplication of these germ-cells would doubtless be decided upon even before time and experiment had afforded *quasi* proof of such probability.

The writer fully believes that the lymph, and all closely related body-tissues, are even more capable of self-reproduction than any other cells; that with the self-control which evolves from self understanding and persistent efforts toward regeneration, the mind and will (of the regenerate man) working, *not specifically for body immortality*, but *to know and do the will of God*, continually demands and receives "life more abundant" thru the multiplication of the primitive germ-cells, their maturation in ovary and testis, their continued reduplication and their transmission to and thru the lymph reservoir, the lining of the body cavity, otherwise identified as the serous membranes or "closed sacs" of the physical body.

That the lymphatic system has been intimately known and discuss less than other much less essential structures, only serves to emphasize its relative nearness to the Source of Life. In the past, the crude things have been interesting to the cruder minds. With the process

of human evolution, a capacity to understand the more refined, essential and vital structures is naturally acquired. As regenerate man becomes more Godlike in his powers and purposes, the truth is revealed and the way opens more easily before him.

It will be understood from what has been suggested here, that the consciousness of sexual sensation is *not* a necessary antecedent to the regenerative process; but, on the contrary, he who *desires* and *intends* to use his life-resources for true regeneration, and therefore for mental and spiritual as well as bodily development, will meet with greater and more immediate success by directing the life-elements, generally, into life-building and preserving channels *without* recognizing, mentally, their lesser or generative function. This is not easy to the neophyte who has, thru many generations, associated the ovaries and testes with generative functions; but persistent effort, especially under favorable conditions, will establish a new habit of association, which will by its *greater* possibilities, crowd aside the weaker and less profitable suggestion.

Let the student who doubts the practical value of these suggestions, devote a few minutes every day for one week to the concentrated effort, declaring and willing the transmission and application of these life-germs from their source to the entire nervous system (in detail, if capable) and *thence* to the rejuvenation of the entire physical structure, thus endowing it for the highest phase of work according to the Divine Plan. Such a faithful student will doubt no more.

THE HIDDEN SECRET

BY A. MCINNES (London, England)

THERE is really only one thing worth while in life and that is to enter the Sanctum Sanctorum, the Holy of Holies, the kingdom of God as it exists in each individual. Are we searching for pleasure? Here is a well, a fountain of perpetual pleasure, which displays greater beauties and greater possibilities every day. Is it fulness of life we seek? Here dwells the Christ, the hidden manna of which if a man eat he shall never die; for the Christ in us is the hope of glory, the Resurrection life, over which the Second Death has no power. Is knowledge the quest? Here is all knowledge, all power, all achievement. Or wisdom? Let a man ask of God within, who gives to all who ask and upbraids none. Aladdin's palace is not to be compared to the unseen, the unheard, the unthought of glories that God has stored for those who love him.

How to love God? By acting always as if we were in his presence, making sure that not a word is spoken, not an action done, that would have been left unsaid or undone if God had materialized in front of us. In this way the soul becomes clear, transparent and pure, and the spirit is able to manifest day by day thru us to a more enlarged extent. The love of God grows in us without effort while living such a life. It is not talking or trying; but it is BEING that which we will to be. This is the problem—to "be still and know that I am God." It is not in the rush of life, in the anxieties of business, in the storm, or in the earthquake that God is to be found; but in the stillness, when we enter into the secret place and close

the door upon all mundane attractions and distractions, that we meet Him.

God is not a great anthropomorphic being, far away in the high heavens. He is in the very innermost of our being, nearer to us than our very breath. It is said that there is a place in every storm when it is turning—a place of calm, of peace. Also in our lives however hopeless and forbidding they may seem, God sits in the place of calm and invites us to come in to him if we would find rest. Then having entered into the stillness we become still and we know beyond argument that God is truly in us.

How many have started out with a great ideal! How very few have even come near the mark! Their mind was gradually distracted from the great goal by little things near at hand, until a mist obscured the vision and the project was finally forgotten. Every beginning is difficult. Let him who puts his hand to the plow not look back. Time is fleeting. The way is long. The material body is conservative, it loves not change. The spirit sees its great destiny and would hence. The spirit wars against the flesh and the flesh against the spirit. Who shall deliver us from this humiliating body?

Dear friends, there is only one hope for us. Let us fix our eyes on the great reality. Let us make a great determination, a contract between ourselves and God. Let us realize that God has promised to be our power, and our confidence in him will increase with each fresh manifestation of his power. Remember that he has given us authority over serpents and scorpions and over all the powers of the enemy, and that nothing shall by any means harm us; for *all things* are possible to those who trust in God. And having seen the vision, let us refuse to be distracted by the anxieties, the worries or the pleasures of the world.

Power is drawn in the stillness where we meet God. How very often we are told that Jesus spent the night in prayer, not in saying words, not in telling God how to rule his universe. But in quietly putting out to the Supreme our sincere desire to be what we will to be, we shall find this power manifest thru us more and more. He will make the wilderness of our life to blossom. He will send rivers of water into our parchedness. He will make a great highway thru what seems to be our desolation.

O soul, be cheerful, be courageous! We shall reap if we do not faint. And one day, perhaps soon, perhaps late, we shall touch the secret spring, the door of the holy place will open. There in our innermost consciousness we shall find God on his throne, surrounded by his holy angels. The fire of life will transform us. The living water will refresh us. The hidden manna will be our food. Then we will be what we willed to be.

FREEDOM OF THOUGHT

BY DINAH

ONE is free to hold or to create whatever thought he wishes, the thought-sphere being the only sphere where one has absolute freedom. No outward circumstance can compel a person to change his thought; tho his body be in chains, and he excommunicated, still he has the freedom of thought. The world is indebted for some of the most beautiful thoughts that have ever been formed to those whose bodies have been in chains; chains of sickness; chains of poverty; chains of ignominy; chains of slander; chains of calumny; to these, chains of iron are weak in comparison.

Every person has absolute freedom to form whatever thoughts he pleases, but after he has formed them then his freedom ceases; he is then compelled to live in his own thought atmosphere or to change it. Therefore we see how

important it is for ourselves to create an atmosphere of pleasant thoughts as Ruskin has so beautifully said:

“To get peace—if you want it—make for yourselves nests of pleasant thoughts. None of us yet knows, for none of us has been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.”

Man is the sum of his thoughts; for “as a man thinketh in his heart so is he;” high and lofty thoughts make the high and lofty character; mean and low thoughts, the mean and low character.

But after a person has started on the road to the higher life, he often finds thoughts rushing into his mind that do not seem to belong to him, that he is really ashamed of. Many wonder why this is so. But if he could see on the other plane, he would see dark elemental forces projecting these thoughts into his mind, and if he is weak enough to open the door, he will vibrate these thoughts as if they were his own. If a person should be walking along the street and have his body assailed, or knocked down, how indignant he would be. But when these dark forces knock his mind around, making as it were a football of it, bounding first here, then there, now high, now low, now in the mud, now in the air, he often submits to this treatment as his fate, in place of feeling the same indignation that he would feel were he to have his body assaulted; or else taking the stand, “This is my mind, I shall hold it where I choose and no adverse thoughts shall crowd in upon it, buffeting it here and there, for I am master of my own mind. With my mind I shall radiate thoughts that are beautiful; thoughts that are helpful; thoughts that shall uplift all mankind; positive thoughts that shall endure forever;

thoughts that shall keep my body well and strong; thoughts that shall extend far beyond my present environment; thoughts that shall take me into any place where duty may call me; thoughts that will keep me out of all places where duty does not call."

What pen or word can picture a thought; for, "Never was poem yet writ, but the meaning out mastered the metre." It is said of Buddha that his thoughts were so pure and strong that his thought aura extended for a mile from his body. Persons of small negative thoughts have small dark auras.

Persons live in their own thought element so continuously, that they are often unconscious of how groveling they are until something reveals their thoughts to them. But others who are not in one's own immediate thought-element, can see them; for every word, every emotion, every mannerism, every expression of the countenance, every motion of the body, proclaims the man or woman within; for the only difference between a beautiful body and an ugly one is thought; the only difference between a healthy body and a sickly one is thought; the only difference between a person who is much loved and sought after, and one who is despised and hated is thought; the only difference between a great soul with all the grand attributes of a high and noble manhood or womanhood, and a mean and dwarfed soul is thought; the only difference between a soul who lives in the higher spiritual realms, and one who grovels in the low mean things of earth is thought. "Then let our secret thoughts be fair, for the gods see everywhere."

David well knew how many evils could hide in man's thoughts unless the light of the spirit was thrown in upon him and he cried out, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

BIRTH OF A NEW POWER

BY L. D. N.

WITH the higher spiritual nature in its active supremacy over the objective and sensuous life and consciousness, a new power is born in the soul, of which the sensuous nature in its highest development on the objective plane gives no hint or promise. This is the power of rising at will, out of and above the circle of physical sensation, the limitations of sense perception and sense consciousness, by an act of mental concentration; for the time they are practically dissipated, being wholly subordinated to the focalized sense of pure, spiritual being, and the flood of interior illumination thus induced.

In this high state of spiritual consciousness from inward concentration, the power to transfer the senses of perfect health, which dominates this state, into the circle of bodily functions, is absolute. This translation of spiritual harmony and power into physical function results in the immediate dissipation of all diseased action and debility, giving the full sense of restored health and vigor, which is as permanent as it is immediate and gratifying.

The ability also to transfer the interior illumination to the physical organs of sense perception, vastly extending their penetration and range of action, is equally potent, so that the whole inward man in his realization may be brought forward to full external activity in the sphere of the objective life.

In a true and loyal life this blending by special effort, at proper seasons, of the two planes of consciousness becomes in due time the permanent condition which secures

the final state and perfect life of spiritual illumination and supremacy in the flesh.

The first step in this high effort is the transfer, by act of abstraction and inward concentration, all thought, desire and attention from the external and objective, to the interior and higher plane of the spiritual consciousness. If, however, this is attempted before the true spiritual consciousness is evolved and established, thru the spiritual adjustment of the personal life above referred to, failure will be the probable result.

Power to do this with safety and certainty, it must be remembered, is born of the spiritual consciousness, in the co-ordination of the outward life to its supremacy.

This life is open to all who will; by all who are ready to adjust themselves to the divine order, by willing to do the Father's will as it is manifested to them. And when attained, the act of introversion, or transfer of the soul's activities from the objective to the spiritual plane, becomes an easy and delightful experience. Then, from the deep centers of being and the interior heights of supreme spiritual realization, the soul may in turn transfer by an act, not of will but of faith, this realized power and supremacy of spirit down into all the normal activities of the external life, exalting them to the highest degree of efficiency and perception.

We say faith, not will. By faith we mean that perfect commitment of the whole soul to a given purpose in the intuitive assurance and absolute certainty of realizing the desired result, a certainty which admits of no possible doubt. Faith is the active expression of intuition, as will is of desire, and holds the same place in the interior life that will holds in the objective. Faith is the supreme power of the soul, born of the spiritual consciousness, which when the soul lives and acts from the high plane of spiritual supremacy, "speaks and it is done, commands

and it stands fast" in the entire sphere of the personal activities. In this state of inward concentration and spiritual power, faith converges all the mental powers in one united action, so that when the attention is centered upon the body or any portion of it, for any legitimate specific result, the law and power of this action are absolute. The entire body and its conditions are thus brought under the perfect control of the mind.

When this mastery is fully attained by the soul over its own organism, it is enabled to exert a corresponding energy for good over other organisms, and gradually to extend its power over all the conditions of its external environments until the entire mastery and control of them are achieved.

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (Oct., 1913).

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"The voice of the Guru [teacher] spoke:

" 'My son, thou wilt be compelled to learn that in this world there are certain difficulties with which thou must meet and which, because of thy past Karmas, will appear for thee insurmountable. Do not fret and fume over them. Know that wherever there are worry and expectations in work there is also the blindest form of attachment. Having done thy task, stand aside! Let the work's own Karma float as it will down the stream of time. After having completed thy task let thy motto be 'Hands off!' Work to thine utmost, and then to thine utmost be resigned. At all events, never be discouraged; for the fruits of work, be they good or ill, are all secondary considerations. Give them up and remember full well that in work it is

not so much the perfection of work, as the perfection of personality thru work which should be the goal.

“ ‘Over thine own actions thou canst have sway; over the actions of another thou hast no power. His Karma is one, thine, another. Do not criticize; do not hope; do not fear! All shall be well. Experience comes and goes, be thou not disconcerted. Thou standest on sure ground. Let experience teach thee to be free, no matter what comes, do thou never forge any more bondage. And art thou so foolish as to be bound down by *one* form of work? Is not the scope of my work infinite? Do not debase the great ideals of Karma Yoga and true work by jealousy and attachment! Let not childish emotions have hold over thee!

“ ‘Do not expect; do not anticipate. Let *Samskara* float thy personality whithersoever its currents may lead. Remember that thy True Nature is the Ocean, and be unconcerned. Know the mind to be the body in a subtle form. Therefore make thy austerity a mental one. Regard all thy moods as mere body-moods; remain aloof; thou art the soul. Be concerned with thy self; lead thou thine own life. Be true to thyself.

“ ‘My son, take life calmly. At all times, be at peace. Agitate thyself over nothing. Thy physical nature is too nervously *rajasic* [active]. But lose not thy *rajas* [activity]; spiritualize it; that is the secret. Have thyself so well under control that at any moment thou canst quiet thy active nature and remain altogether in the meditative state. Be all-sided! Let thy relations with those with whom Karma brings thee into contact be such that thou dost bear witness to the greatness that is within them. And if thou must see faults, see first the beam in thine own eye rather than the mote in thy brother's eye. Be not overwhelmed by the experience of the hour. Ten days hence what doth it matter!

“The whole meaning of the religious life is to get rid of *ahamkara* or egoism. So deep-rooted is it that, like the cause of a deep-seated disease, it is most difficult to discover. It disguises itself under a myriad forms; but of all its disguises none is so treacherous and so evil as the spiritual disguise. Believing carelessly that thou dost work for spiritual purposes thou shalt find, that at bottom it may often be selfish motives that do influence thee. Therefore, keep thou a sharp lookout. It is only by the conquest and utter extinction of personality that the Sublime Impersonal can be understood and realized. To die to one's self in order that one may truly live, that is the aim of the life spiritual. Satisfied with will-o'-the-wisps, many fail to see the sun. Real immortality can be gained only when selfish personality is completely destroyed. Remember that! Fix the mind on the impersonal! It is the light of the Most High that shines thru a self-conquered personality. When that light shines fullest, then the effulgence of Nirvana [absorption in the Divine] is made manifest.”

“In the silence of the hour of meditation, the voice of the Guru spoke unto my soul these blissful words:

“My son, so long as there are ideas, so long will the form-aspects of idea persist. For this reason the gods and all spiritual realities are true essentially. The spheres of the universe are innumerable, but in and thru them all shines the splendor of *Brahman* [the Absolute]. When thou dost realize *Brahman*, then for thee, all planes and spheres and conditions of consciousness are made one. Therefore, accept all truths and worship all aspects of divinity. Be catholic and universal. Widen the scope of religion, see the religious spirit as a possibility in all the walks of life. Wheresoever experience—whatever be its character—be interpreted spiritually, there the voice of the Lord may be heard. Learn to see the other side in all matters, then thou shalt never become a fanatic. Thru the spirit-

ual consecration even the most menial act may become divine. See the whole universe as permeated with the Divine Life. Eradicate all sense of distinction; destroy all narrowness of vision; widen the perspective until it becomes infinite and all-inclusive. 'Wheresoever there is righteousness,' saith the Lord, 'know that there I am manifest.' The hedge around the young tree is useful; but the sapling must become the wide-spreading banyan, giving shelter and protection to all that comes within its shadow. Similarly the sense of distinction may be useful for the growth of special ideas, but the time must come when the particular idea assumes a universal aspect. Be broad, my son, be broad. Make it *instinct* to be broad-minded. For what is to be achieved intellectually must be achieved emotionally as well.

“ ‘Regard the whole universe with equal love; thru loyalty in thy individual friendship, come to understand that in each individualized life shines, potentially, that same beautiful light thou dost behold in him whom thou hast called by the sweet name of ‘brother.’ Be universal! Love even thine enemy. These distinctions between friend and foe are only phenomena of the surface. Deep, deep below it is all *Brahman*. Learn to see the Divine in everything and every one; and yet be sufficiently guarded so as to avoid the unpleasantness and clash of temperament. In the highest sense the truest relationship is that which is relationless, and therefore spiritual. Learn to recognize the Universal instead of the particular, the soul instead of the physical personality. Then to thy friend thou shalt be bound closer; even death shall not separate ye, and, having overcome all distinction, in thine own self there shall be, also, no awareness of an enemy. See that which is beautiful in every form, but worship instead of craving to possess. Let every soul and form have a spiritual message for thee.

“ ‘All ideas are relative to the temperament from which they proceed; therefore, in listening to another, see the realization-side instead of the logic of his speech. then no argument shall ensue and thine own realization shall receive new impulses. Then know, also, that silence is oftentimes golden and that to speak and argue is to dissipate thy forces; and remember never to cast thy pearls before swine. All emotions are likewise relative to temperament; therefore be the witness, instead of being the attached one. Know that both thinking and feeling are in *maya* [illusion of matter]. But *maya* itself must be spiritualized; let thy self be self-possessed therefore, and remain unfixed. For what thou mayest think and feel to-day may not move thee on the morrow. And above all know that, in thy real nature, thou art independent of both idea and emotion. These only help to reveal that which is truly thy self; therefore let thy thoughts and feelings be great, universal, and above all selfishness. Then, even in this dense darkness of the *Samsara*, thou shalt see—tho it may be at first but dimly—the Everlasting Light.’ ”

CHRIST AND HIS CHOSEN

BY ANDREW STRONG

“THE Lion of the tribe of Judah,”

“The bright and morning star,”

The keepers of his commandments,
Shall rule with an iron bar.

“The Lion of the tribe of Judah,”

Is the Christ of Galilee,

O'erflowing with tendrest love,

And perfect as a man should be.

"The bright and morning star,"
That marks the way of truth,
Leads to a heaven on earth,
To be had in the days of youth.

The keepers of his commandments,
In thousands, one hundred and forty-four,
Are a body of overcomers,
Who have entered the "open door."

They shall rule with a rod of iron,
Because of their wisdom and love,
And the strength by which they shall wield it,
Is given by the Father above.

They are strong thru the regeneration,
Mighty thru the spirit re-birth,
One with YAHVEH-Elohim,
Who ordains they shall rule the earth.

They shall soon be gathered together,
By the will of the Father on high;
As a grand and glorious nation,
They shall descend as a cloud from the sky.

"Can a nation be born in a day?"
Asks the world as it stands in awe.
"YES!" rings out the Father's answer,
"It is according to heavenly law."

"Behold, the bridegroom cometh,"
Shall be the resounding cry,
As the grand and heavenly Jerusalem,
Descends with Christ from the sky.

"They shall look on him whom they pierced,"
As he descends in glory from above,
Then shall the Serpent be crushed,
And the world be ruled thru love.

OUR INVISIBLE HELPERS

BY H. E. BUTLER

FOR the sake of aiding thought we shall imagine a time when there was nothing in all the universe. If such a time could have existed there would have been no center of mind for forming thought, and there would have been no God, no Creator, no Causative Principle or Power. But as there never was such a time, therefore there always has been a Mind capable of forming a thought and of sending it forth into space. God sent forth his word and the world was made, and the creative forces were set in motion by the thought proceeding from that Infinite Mind. As all thought must necessarily have proceeded from that one center, therefore all qualities and mind centers brought forth, created by that word, were from the emanating substance of His own great nature; because of that, men were called "sons of God."

When God said, "Let us make man in our image, after our likeness," that eternal Mind that produced all things, laid hold upon universal life, and centralized and formed out of it man. The son must necessarily bear the likeness of his father; and as God was the Father of the word, and man, the son, the product of the word, the same laws that actuate the nature of the Infinite, must necessarily actuate the higher nature of man; and when we look about us, over what is upon the earth, over man, over man's mind, and over his mind's progress, we see the law of God's own great nature. If that be true, then that law (nature) must be boundless, limitless, so that that which is manifested on earth in a limited degree,

must be manifested in the heavens, in the cause world, in an unlimited degree. This being true, it follows inevitably that the minds of those who have lived and grown more and more into the Divine likeness, must continue that development and growth even after they have finished the experimental stage of their existence in an earthly body.

As there can be no end to the progress of man, he must, like a son who develops the inherent qualities received from his earth father, develop more fully into the manifestations of the general characteristics of God, his Father. Now that Creative Mind has in it the father love and care for its children; and in the earth life, we see men spending their lives strenuously to gain wealth, that they may be able to educate their children and to leave that wealth to their children in order to place them above a servile position in the world.

Now let us take that thought into the life of man and into the mind of God. God's interests, like the interests of an earth father, are in his children; and this interest that we see in the earthly father, being inherited from the Eternal Father, being, as it is, God's interest in his children, follows all men in their progress up the ladder of attainment, even after they pass beyond the visible body, or have transmuted the physical body into a spirit body. This inherent interest necessarily increases and intensifies in the children of earth, as they become more like their Father, God.

As the object of all mind is its chief interest, therefore God's chief interest is the carrying out of the purpose he announced in Genesis to make man like himself and to give him the dominion over all things. These children that pass on to a higher existence, realize that object more fully the higher they grow; and the object of the Eternal Father being established in his children,

when they pass into a higher sphere of existence, they become anxious to help those who are left behind; and as there is no life except that which is drawn from God, the Creator, the higher they grow the more they realize the necessity of their minds being ever open and in touch with the mind of the God of the universe. As the chief interest of the God of the universe is to lead man higher and still higher until man becomes like him, then the higher these souls go, the better do they know the mind and interests of the Father; and their desires and the occupation of their lives, become centered in all those below whose minds they can reach, to instruct them, to guide them, to protect them, and to help them. The higher these souls grow, the greater is their wisdom, the more comprehensive is their knowledge of man and his real nature; and as they draw all life from the cause world, from God, they obtain God-like wisdom and knowledge to help all those under their care. These then having past into the world invisible to the physical eyes, become our invisible helpers. These invisible helpers who were men like ourselves on the earth, never cease to grow and to develop higher, greater and grander qualities and potentialities.

The same law obtains in the heavens that was suggested by the Lord Jesus when he said concerning the faithful servant, Have thou authority over five cities; and to him to whom was committed more and was found faithful, "Have thou authority over ten cities" (See Luke xix. 17-19) thus suggesting the law that as men grow and develop in the spirit life, broader fields of action are given them. It is because of that law that when a man begins to seek God with all his heart, there is a teacher sent to him personally, and when that teacher has imparted all the knowledge he has, there is sent a higher and wiser

one to take the student and to lead him on into greater knowledges and into higher powers.

It is thus that the work is now proceeding thruout the world, and will proceed until the first ripe fruit from among men have developed high enough to be united to these holy ones, our invisible helpers, and thru them to El-ohim and the God of the universe. Then the ripe fruit will unite in one organization, where their bodies will become a prepared temple, to receive the spirit of the highest, to become kings and priests unto God, and reign on the earth and over the earth and over all things in it. This gave rise to the exclamation of the angels that gave the revelation to John, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ (his anointed, his prepared ones) and he shall reign forever and ever" (Rev. xi. 15). The same messenger showed John that the holy city, new Jeruralem, will come down out of heaven from God so that "He will dwell with them . . . and be their God" (Rev. xxi. 3).

For clearness let us draw a picture: These invisible helpers have instructed and led up the 144,000, the first ripe fruit of the earth, have brought them together into one organized body, and have purified them so that they may become the dwelling-place of the spirit of God, therefore to become like God, like the God of their instructors. Then this "holy city, new Jerusalem," all the souls of just men made perfect, brought forth from the earth, will come down out of heaven from God and will dwell with those men that are prepared, so that there will be no longer any dividing line between the prepared ones of earth, and the glorified ones of the heavens; thus there will be formed a perfect link of unity between those men in the body, the first ripe fruit of the earth, and the God of the universe. Then will the earth be glorified, illuminated, by the presence of God and the shining forth of his glory.

ANOTHER PHASE OF THE SUBJECT

MAN is upon the earth, he looks out into the universe and thinks. We say, he thinks. What do we mean? Why we mean he is beginning to be conscious. There is no consciousness without thought. As man's real consciousness develops and arises superior to sensation, he begins to be immortal. Mind is eternal, sensation is transient; sensation is transient simply because it is of the physical body; but mind is that eternal principle which gave rise to the remark of the apostle, "The worlds have been framed by the word of God" (Heb. xi. 3).

A word is a thought formed in the mind and sent out by the will, vibrating the atmosphere with its sound. God's word vibrated thru all nature by its own inherent power, thus the worlds were made. But we have said that all space was void, because there was no organized form—void of expression, void of knowledge, void of a conscious personal existence. Will you for a moment imagine such a condition existing thruout the immensity of space and the eternity of mind? Now stop and imagine that you stand as the only conscious existence in all the universe. (We ask you to do this for the sake of getting down to the limitations of your human consciousness.) You thus stand alone in the midst of the universe and wonder, Is there a need of creation? is there a need of a mind that is able to form organic life? Emphatically, YES.

Is there a God? where is he? what is he? As you try to imagine His existence you say to yourself, "He is not, because there was no beginning." But stop—Do you exist? are you thinking? are you conscious? Why, *yes*. Was there not a consciousness before you? You do not know. But as you look at yourself and at your progenitors and at the long line of life that has come forth, all graded according to the state of development of mind and

soul, and all moving onward and upward by virtue of experience by which knowledge is obtained, you are forced to ask another question as incomprehensible as the question, "Is there a God?" You are; you think; you live; you have a consciousness; and all the experiences of a lifetime add to that consciousness. Ah yes, you *are*, you move on, on—eternally on.

Then the questions arise, Whence? and where? To eternity, into an eternal, conscious, individualized mind and thought. As evidence of this, you lie down at night, and, perchance, you fall into a dead sleep; then there is a great space in the consciousness of your existence. But, on the other hand, if you have lived in harmony with nature, if you have developed life and mind, when you go to sleep at night you simply pass from the external and physical consciousness where you see, hear, feel, *etc.*, with the five senses, into a world of mind that thinks, that knows, that is.

In this world of mind you have laid aside the consciousness of the physical body. Is the body dead? We remember that the Master said concerning Lazarus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." But the disciples said, "Lord, if he sleep, he shall do well," meaning, he is resting. Then Jesus said plainly, "Lazarus is dead." (John xi. 11-14.) When you are in a dreamless state you are dead, but when you lie down to go to sleep and the mind goes right on thinking, is conscious, realizing, being, and knowing that it is an individualized existence, it can not then be said of you as it was of Lazarus, He is dead. It does not need a Christ to come to awake you, you are already awake and alive, thinking and being.

The Esoteric Movement is to teach you so to live that you will die no more, that your mind will never cease, that your consciousness will never come to an end.

Ah, yes, this is immortality! From this attainment we are able to answer the question, "Is there a God?" From the depths of our souls we answer, Yes, there is a God. We no longer believe it, we know it. Experience is knowledge.

But let us go on; here we are conscious existence, superior to the body and its sensations; we are going on, on. Now let us imagine for a moment that we drop off the body,* we have no more use for it, we have gone into the world of mind, into the world of thought consciousness. But do we stop there? No. Do we go right on growing, developing, learning, becoming greater, grander than before? Yes, yes, we do.

We are now ready to answer the second question, "Whence did we come, and where are we going?" Now let us go back in thought, perhaps hundreds of thousands of years, and look at ourselves as we then were, then look at ourselves as we now are. See what we have gained, what we have learned, how we have expanded into manhood! See the earth and humanity as they are, see their growth, see their development, see that they are going on just as we did, hundreds of thousands of years before. Can those who are now on the plane that we were on at that time overtake us? No. Are we not advancing as rapidly as they? Yes, truly.

Now then, the millions of people who have lived, who have loved, who have enjoyed the pleasures of eternal consciousness and who have gone on before us—think you that they care nothing for us? They certainly do. We doubt that there is anything in the great immensity

*Instead of the body going into corruption, it is transmuted into spirit-life; for if we drop off the body and it goes to corruption, we shall be necessitated to return to earth again and to take another body but if we, like Jesus, take up the physical body, and in it ascend from earth, and transmute it to a spirit-body, then reincarnation will cease to be a necessity.

of time and space to give them joy except to lead us, to instruct us, to give us knowledge of the great things that they have experienced, of the great wonders that they have realized. These great souls, having been "in all points tempted like as we are," and having past on so far beyond us, look back upon our struggles, upon our efforts, and upon our ignorance, and delight in, and are glad in educating us and in leading us up to higher planes. These great souls are those who are our invisible helpers.

Shall we say anything about the souls who are yet further beyond them? about how organized mind came into existence? or rather, how organized mind always has existed and always will exist? There is an endless chain of organized, conscious individuals extending from those below us up thru ourselves and thru our invisible helpers to the throne of God, to the Elohim, to the eternal God. These, our invisible helpers, are conscious of those eternal minds (the Elohim, the eternal God) who ever have been, who ever will be. That is why Paul in his letter to the Hebrews concerning the order of Melchizedek, said, "having neither beginning of days, nor end of life" (Heb. vii. 3) that is to say, that this consciousness of which we have been speaking, came into existence only by gathering and organizing to itself a form possessing function, and that that form and function are going on, forever on, and all these from the earth life, diminutive as they may be, are following on, onwards and upwards.

For the sake of clearer understanding let us say: The first souls who have gone on before us have gotten so far beyond us that we call them Gods. Because of their love for us and for the world that they have made, they are interested in taking the greatest possible care of us and of the world on which we live. Therefore Moses said, that Elohim (the Gods) did thus and so. All down thru the ages, Elohim (highly developed souls) was God.*

*See "The Goal of Life" on this subject.

Can you now stand off and look at this picture and see the long line of *life*, taking form from the unformed fountain, forming into function, consciousness, and eternal knowing, going on up the ladder? Up where? Can you understand infinitude? Can you understand limitless space? If you can, then perhaps you may form an idea of where this line of life is going. All the teachings of our dear Lord and Master Jesus, are of life, the opposite of death; of knowledge, the opposite of ignorance, as he says, "Ye shall know the truth, and the truth shall make you free" (John viii. 32). We here, as little children, have stepped into that upward chain of infinite progress; there are so many below us, and oh, there are so many beyond us! But as that eternal river of water of life is flowing into us from the heavens, we stand here, visible to you, making sounds of voice, forms of thought, crying, "Come on, come on, this is the way of life." Will you come? will you live forever? will you be eternally conscious? will you grow consciousness henceforth and forever? Come then and go with us; and peace be with you.

THE voice is the index to the soul and also to the intellect. A loud rattling voice is the expression of thoughtlessness and of mere sensationalism. As soon as a man begins to think he does not want to jar the brain with a loud rattling voice. A man puts his thoughts into words because he thinks and instinctively modulates his voice to suit the character of the words expressed. The Hindu Master, A. P. Mukerji, says in *The Kalpaka*:

"Get your voice under control. Be earnest and thoughtful when talking and you will command attention. Talk never 'with your muscles' but 'with your nerves,' i. e., put mind, intensity, self-control into your voice and not muscular energy. A loud voice is the mark of a born rustic. The voice reflects the inner mental states."

THE FIRST CHRISTIAN MARTYRS

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE history of the Christian Church has been a history of martyrdom. They of whom the world was not worthy have always been ready to lay down their lives for the sake of it, and from the time of Stephen to the present day the Christian Church has never lacked those who have witnessed a good confession, by laying down their lives for the love of Christ. In the book of Acts we take a sudden leave of the blessed Paul. He arrived at Rome in A. D. 61, stayed there two years in an easy imprisonment, and was then acquitted.*

A little later (July 19th-28th, A. D. 64) Rome was destroyed by a fire which lasted nine days, for which the Emperor Nero blamed the Christians, and a dreadful persecution arose on that account. Christians were dressed in skins of beasts and torn in pieces by dogs; others were clad in clothes smeared with wax, sulphur and pitch, with a stake under their chins to keep them upright, and then set on fire in the public gardens to amuse the people.

In A. D. 68, Paul was again arrested and imprisoned, and finally beheaded. In the same year the Apostle James, the first Bishop of Jerusalem, called "The Just," a venerable old man, about ninety years of age, was thrown from a gable of the temple, and died praying for his murderers.

About thirty years after Nero's persecution another began under Domitian. At this time (A. D. 95) John was banished to Patmos, where he wrote the Revelation.

*Vide Church History by Perbendary Reynolds.

Under the next Emperor, Trajan, Ignatius was cruelly put to death. He was condemned to be taken to Rome and given to the wild beasts at the public games. He implored that no effort should be made by Christians to save him from martyrdom. "I am the wheat of God," he said, "let me be ground by the teeth of the wild beasts that I may be found to be the true bread of Christ. Rather encourage the wild beasts to become my tomb, lest when dead, I may be a burden to any of you." He had his wish: he was given to the lions in the amphitheatre on a public holiday.

In the reign of Antoniaus suffered the notable Justen Martyr. Refusing to offer sacrifice to the false gods at Rome, he was scourged, and afterwards beheaded.

In A. D. 161, a fierce persecution broke out under Marcus Aurelius. Many Christians were torn to pieces by lions in the arena. A lad, Germanicus, fought so bravely with a lion that the Proconsul begged him to save his life by recanting. This, however, he refused to do, and further provoking the lion, was soon slain. Polycarp, Bishop of Smyrna, was martyred at this time. He was about an hundred years old. When the Proconsul told him to revile Christ, he replied, "Eighty and six years have I served Christ, and he had never done me wrong; how can I blaspheme my King and my Savior?" The people clamored for him to be burnt, and rushing to the baths, seized the scented wood for his pyre. The flames swayed round his body like the sails of a ship, but did not touch him. Polycarp was heard thanking God that he had been counted worthy to drink of Christ's cup.

In A. D. 177, a terrible persecution arose in Lyons and Vienna. Every outrage was heaped upon Christians. Many died in filthy dungeons. The good Bishop Pothinus, ninety years old, was scourged, kicked, and pelted by the mob, and died after two days' brutality. At the time

also suffered the Christian slave Blandina. Her body was subjected to the most excruciating sufferings that her enemies could think of; but altho she was three times publicly tortured, all they could wring from her was, "I am a Christian, and no wickedness is done among us." She rejoiced at the approach of death. She was stretched on a cross; screwed in an iron chair; thrown to the beasts; and, finally, tied up in a net and gored to death by a bull. Her body, like that of other martyrs, was thrown to the dogs, and the fragments burnt or cast into the Rhine.

Two African saints died for their Master at Carthage, in the year 202. Their names were Perpetua and Felicitas. Perpetua was a young lady of noble family only twenty-two years of age; Felicitas was a slave. They were imprisoned in a dark and filthy dungeon, exposed to the insults of brutal soldiers. In the prison, Perpetua had a vision of a golden ladder reaching to Heaven, but around it were swords, lances, and hooks, and it was guarded by a mighty dragon. She conquered the dragon in the name of Christ, and found herself, when she reached the top of the ladder, in a beautiful garden, where the saints in white robes stood around. She understood from the dream that she was to die. They were both sentenced to be thrown to the wild beasts, and were led into the theatre rejoicing—Perpetua singing Psalms. They were hung up in a net, and gored by a mad cow.

In the reign of Severus (211 A. D.) many Christians were flung to the wild beasts or burnt alive. The Emperor Decius (250 A. D.) endeavored to exterminate the Christians. Tortures were continuous to compel them to recant. Several Bishops died in prison from ill usage, among them Alexander, Bishop of Jerusalem. The famous Origen was loaded with chains, stretched on the rack, but the torturers could wring neither murmur nor groan from this "man of steel," as he was called. One of

the foremost of the martyrs at this period was Fabianis, Bishop of Rome. Dioscuros, of Alexandria, a boy of fifteen, offered himself for martyrdom, but the Prefect of the city, out of pity for his youth, refused to allow him to be killed.

In the reign of Valerian there suffered the noble St. Cyprian, Bishop of Carthage. When the Proconsul sentenced him to death, he said, "Thank God." He was beheaded without showing any sign of distress or fear.

Under Diocletian, persecutions broke out everywhere. Christians were burnt alive, or thrown into the lake with stones tied around their necks. In 311 the Emperor Galerius was smitten with a fearful disease, which he recognized as a judgment from God. He besought the Christians to pray for him, and issued an edict stopping the persecutions, but after his death Maximin II. still continued to ravage the Church until finally the persecutions ended by the mercy of God in the conversion to Christianity of the Emperor Constantine.

OBEDIENCE TO LAW IS LIBERTY

BY ANDREW STRONG

IT is the Christ Spirit working within, which gives freedom. The mere confessional belief in Christ's name could never do so, for "the devils also believe, and tremble." (Jas. ii. 19.) And as we look around us we see many faithful, conscientious church people who "believe," but who are yet entangled with the yoke of bondage, living in the old order of labor, sorrow, sickness, disease, and death.

The Master said, "Ye shall know the truth, and the

truth shall make you free." In his great love he has caused us, who have consecrated our lives to the Father, to perceive the truth, that thereby we may be free from the old order of generation and its terrible consequences, and enter the regeneration where we find a wonderful and beautiful spiritual love and peace "that passeth all understanding."

But knowledge alone cannot make us free. *We must obey* the instructions and commands of Christ that his spirit may be within us.

All of the Master's teachings are in harmony with natural law, notwithstanding many theologians, the "higher critics," a few scientists, and infidels to the contrary. In fact, the Christ's teachings are based upon the solid foundation of the immutable laws of God, laws of Chastity, Action and Reaction, Magnetism, Similar begetting Similar, Gravitation, Evolution, *et cetera*. Therefore no one can correctly interpret and understand the infallible truths of the Master without some degree of knowledge of the scientific laws upon which they are founded.

Refusal and inability to learn of the laws of nature has, consequently, caused the theology of the past to be so saturated with atrocious and malicious dogmas that widespread suffering, destruction and death has resulted, making a reality of the words of the prophet—"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I also will reject thee." (Hosea iv. 6.)

Now the reaction has come. The gain in nominal church membership is declining because knowledge is refused. The truth which has been crushed to earth has risen again, and threatens to overwhelm the organizations which have refused knowledge of God's laws.

The church must advance according to the law of Pro-

gression [Evolution] or destroy itself. Churches clinging to old-fashioned theology, which the Bible does not teach, are decaying, while churches trying to advance according to the "higher criticism" are, with few exceptions, making themselves ridiculous, causing joy in the hearts of skeptics and infidels.

Some time ago the writer received a summons to a higher calling where his whole life might be consecrated to the Father. He resigned a good position, and entered one of the seminaries of the denomination of which he was a member. Here, however, he met with keen disappointment. His soul unfoldment, spiritual vision, worldly experience, common sense and scientific education, all opposed the old-fashioned theology suited neither to this intellectually enlightened age nor to the moral and spiritual uplift of humanity.

Turning to a non-sectarian seminary, he found it dominated by the "higher criticism" which caused many students to be more irreverent toward the word of God than men of low character. It was here that the poor "blind leaders of the blind," because of their lack of knowledge of God's laws, denied the physical resurrection of our Lord Christ. And much of our most beautiful and most inspiring Scripture, such as the last chapter of the gospel according to John, was *thrown out* because it was beyond "human reason." (A study of the "Seven Creative Principles" would have made plain the feasibility of *every word* of this chapter.) And as to morals, conservation of the life was not even believed in. Other students had similar experiences.

Upon leaving this seminary and turning to the Advanced Esoteric Thought, the writer found the heavenly ordained truth which, if *put into practice*, will make one free from the binding, sorrow-burdening generation of

earth, and allow divine light and love to fill the soul, spiritually revealing and affirming the life-calling.

Obeing this guidance of the Holy Spirit causes innumerable attempts by "blind leaders" and their followers to turn a man from his divinely ordained life-calling. But such attempts do nought except strengthen the determination and character of the man opposed, who takes the omnipotent name of YAHVEH, I WILL BE WHAT I WILL TO BE, for his supporter and defender, and obeys the command of the apostle—"Stand fast therefore in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." (Gal. v. 1.)

Let us *stand fast*, immovable, with our feet set upon the Rock of Ages, that no evil being however strong, that no temptation however subtle, can cause us to forsake the liberty of this higher life—for it is ordained by the Father that 144,000 doers of the commandments of Christ shall rule the world with a rod of iron.

"STAND FAST!" is the firm command,
In this life where you are free,
Take not in vain his holy name:
"*I will be what I will to be.*"

Be not again entangled,
With the sensuous bonds of earth;
But live in the regeneration,
In the freedom of spirit re-birth.

THE REDEMPTION

BY ENOCH PENN

To the ordinary person the term "redemption" brings to mind the idea of dying and going to heaven. The meaning of the term "redemption" is to be bought back or restored to a former state. A careful consideration of the use of the word in the Scriptures, will show this to be the meaning held thruout. We believe that the general understanding of the Christian world regarding the redemption by Christ, is that it is to be saved in heaven after the death of the body. A careful consideration of the Bible, however, will soon convince the unbiased student in no place in the Bible do we find proofs that those who die go to heaven. On the contrary, we find abundant evidence that the dead sooner or later pass into forgetfulness and lose all consciousness, unless we except those of high development as Moses and Elijah.

It is generally accepted that those who enter into the city, the new Jerusalem, are those who have died and have been received into heaven; but this idea has no foundation save its general acceptance in theology. The teachings of the Bible as given in the Revelation relative to this subject are to the effect that not those who die but those who "overcome" shall enter that city.

The redemption wrought out for us by Jesus the Christ was not that we are to be redeemed after death, but that we are redeemed from death. Since "As in Adam all die, even so in Christ shall all be made alive," we perceive that the work of the Christ was to undo the mischief caused by Adam's fall. The result of the fall was that the sen-

tence of death was past upon all. If then Jesus undid the result of Adam's fall, the sentence of death, then the redemption wrought out by the Christ frees us from the penalty of Adam's sin, namely, the death of the body. In other words, by fulfilling the conditions of Christ's redemption we shall not die. It was upon the body that the sentence of death was past.

"Dust thou art, to dust returnest,
Was not spoken of the soul."

Apparently then Jesus redeemed us from the necessity of dying. It is the living that may be saved, not the dead. If then it is the living that are to be saved from dying—and the statement of the Christ, "If any man keep my saying, he shall never see death," unequivocally declares it—then we are wholly justified in making the statement that the "redemption" is not of the soul, but of the body. Christ came not to redeem the soul after death, but to redeem the body from death.

It is not generally understood that the soul is produced by the body, that is, that the soul grows from the body as a plant grows from the ground. It is written that "God breathed into his nostrils the breath of life; and man became a living soul." Again it is written that "There is a spirit in man, the inspiration [the inbreathing] of the Almighty giveth them understanding." Thus we see that by the inbreathing of the Divine substance the soul while in the body grows. For it is by the continual instilling of the Divine life-substance by inspiration that the soul receives and incorporates the Divine qualities and thus grows into that Godlikeness and dominion that is the God-ordained purpose concerning man. And we have very good reason to believe that when the soul passes out of the body into the land of forgetfulness that it ceases growing, until it takes on a new body, the body of a new-born babe; then it again passes thru the experi-

ences of earth-life, and by those experiences continues its growth towards that Godlikeness, that dominion, that was declared concerning it in the beginning.

The human mind is wonderfully biased. It is astonishing how Bible students thruout the centuries have searched the Scriptures, not to find out its teachings to follow them, but to prove their theories and preconceptions. When one in reading the Bible finds a plain statement that flatly contradicts his beliefs, that statement is usually past by as something not understood.

It is not usually conducive to peace for one to show another a statement in the Bible that contradicts and therefore proves one of his beliefs to be erroneous. Such a thing would be astonishing in any case, but when we consider the vital importance of the Biblical teachings to the Christian, it becomes doubly astonishing. Why it is that one who is grateful when shown wherein he is making a mistake in his work, is filled with wrath when shown wherein he is mistaken in his religious beliefs, is a matter of wonder.

The plain teachings of the Bible are to the effect that Jesus came to redeem us from the penalty pronounced against Adam, to nullify the sentence of death; or more correctly, to teach men how to live so that they may escape the sentence of death and never die.

As in the days of the Christ so it is to-day. At times after expressing some great spiritual truth he would say, "He that hath ears to hear, let him hear," or, "He that is able to receive it, let him receive it." In other words, "If you can understand this, it is for you." The redemption wrought out for men by the Christ is for those who can understand and apply, put into practice in their daily lives, his teachings.

TRIALS

BY ROBERT LEE CAMPBELL

HE who would lead must first be led,
Such things we cannot borrow;
And he who'd wear a golden crown
Must drink his cup of sorrow.
As brighter doth the metal gleam
When the fire consumes its dross,
The smoother doth our pathway seem
If we bear a daily cross.

God will chasten whom he loveth,
All of those he calls his own;
Thus the soul is stronger, better,
For the sorrow it has known.
Yes, there is a daily conflict
With that old Adamic sin,
But if we fight on patiently,
We shall soon the battle win.

Tho the trials laid upon us,
Our old worthy pride may bend,
They will cleanse our evil natures,
And King Jesus is our friend;
And he'll bear our heavy burdens,
Ease the smart of sorrow's rod,
If we trust our lives and fortunes
To the mercy of our GOD.

THREE QUESTIONS AND ANSWERS ON THE HIGHER LIFE

BY C. COXON (Liverpool, England.)

QUESTION 1.—There are many societies and organizations which claim to publish Esoteric Knowledge. How can I distinguish the true teaching from the false?

ANSWER.—As you advance spiritually your mind will become clearer every day.

You will recognize Truth intuitively.

Once you have possessed yourself of a Truth you cannot be robbed of that Truth.

Let millions of minds array themselves against it if they will. You will gain even more by their hostility.

Truth is eternal, and transcends personality or opinion.

QUES. 2.—It is stated that if the instructions in "Practical Methods" are faithfully followed out, I shall neither be ill nor in want.

Are there not many people around us who live the higher life, yet suffer, and are in want?

Why should I be exempt?

ANS.—Suffering is due to direct or indirect violation of law.

We have no ground for believing that what happens to others must also occur to ourselves, neither have we any right to judge their lives.

No doubt, however, they are but learning a lesson, and may be relieved at any moment.

QUES. 3.—Agnostics say that if God created man, God is responsible for man's sin.

Why then does God punish man for committing sin?

ANS—God does NOT punish man. Man punishes himself.

Man is the “created,” and an effect.

God is the Creator, the Cause.

An effect is always subordinate to its cause.

Therefore we cannot presume to criticize God.

It is sufficient that God has given us free-will, and expects us to use it.

Do we constantly ask ourselves whether we are doing the very best we can with our talents?

Do we daily dedicate our bodies to God?

Furthermore, we must *cultivate a never-ceasing spirit of thankfulness for everything that comes to us be it good or “bad;”* and we shall then find that nothing can prevent us from advancing daily into real happiness and wisdom, and thus attain the life, the only life that God ordained for all.

A LETTER ON ARBITRARY AUTHORITY

Chicago, Ill.

March 6, 1914.

My dear Fellow Students:

THE writer ventures to comment upon an Editorial in the February “Bible Review,” and would remind those who regard such comments and endorsement of views from our clear-visioned Editor as presumptuous, that reflected light is sometimes more available to the worker, than the direct rays from the more potent central orb.

In reference to the opinion which our Leader quotes, exprest to him years ago by “A member of one of the highly-developed spiritual societies of ancient

times," as to the "spiritual nature, development and possibilities of Americans," with his belief that "none such could reach the high goal save thru OBEDIENCE to individual guides," the writer ascribes directly to an entire absence of arbitrary authority in our Esoteric Ranks, the purity and recognized superiority of the central group at Applegate, and of their true followers that at present remain uncoun-
ted.

Our Example, to whom we refer and defer in all times of doubt, Jesus, the carpenter's son, assumed no absolute control or authority. He revealed, for the guidance of his followers, as much of the Truth as they could understand, remember and apply, recognizing the quality of the soil, environment and limitations, and thereto adapting the seed sown. He did not compel obedience beyond their capacities to understand. So has it been with all great educators; so must it be with all true saviors.

As man is not regenerated, but rather spiritually warped and misshapen thru suppression of the sexual fluids—physical tyranny—even so he is not spiritualized by mental tyranny.

Many students, who climb too hastily; who choose what seems at first to be a shorter route to salvation; who for a time mistake hypnotic capacity for divine power, and hypnotic states for Godlikeness; who, catching gleams from an elusive light ahead, rush forward to find themselves floundering thru marshes of error and deception, may seem to be convincing illustrations for the necessity of the authority of a leader who requires absolute obedience in every detail, that the uninformed and unwary be not thus deceived. It is not the lesson, however, that should be ranked as first in importance.

Never, within the memory of living man, has there been so perfect and so practical a philosophy as that which our Leader at Applegate, California, has voiced

and has proved in his work for the reclamation of mankind. True it is that his followers are not yet massed in *visible*, symmetrical groups; do not keep step or march under the same showy banner; do not join, on the same day and hour, in identical songs of praise; or do not voice their prayers in the same words or under similar canopies. Their material bodies come and go—advance—hesitate—retreat, at times it may be; but the Truth he has sent to every part of this, our world. The hope with which his messages have inspired the previously indifferent and skeptical, and which has displaced doubt and fears, is evolving, strengthening and brightening.

Being unchained, every believer in these Esoteric Principles constitutes himself a benefactor, a lover of his kind, a would-be-savior. While, at first, the disciple's work may be crude, his accomplishments questionable, he develops thru righteous *intent*; therefrom Righteousness is generated and born in his heart to mature in his mind and to be communicated to those with whom he associates. The true disciple does not antagonize the ignorant and needy by quoting unfamiliar authority; he does not *misrepresent truth* by *misquoting arbitrary rules*; he does not belittle his own growth and aspirations by acknowledging himself to be one of countless ciphers trailing after a solitary individual of real value—the only one. As the disciple nears the goal, he ever realizes the wonderful results accomplished thru his own voluntary regeneration—thru *living the Truth*. The disciple's respect for the Leader, his belief in him and his initiative, his deference, his reverence, his desire to subject himself to his dictation (his "Authority") increase with his insight and understanding.

This is human evolution, it is education, and, while not so quickly or so easily recognized by those outside, as when identified and proclaimed by a leader who is also a

self-constituted ruler, it is the only true regeneration, that which results from self-control and could never be accomplished by arbitrary obedience.

There are many who have been for a time with the Fraternity in California, or have talked or thought of joining that central group, but only the All-wise knows the inspiration experienced and emanating therefrom; nor is it now possible to estimate the number that are planning, arranging and working toward this goal, that are striving, thru self-discipline and loyalty to his inspired teachings to fit themselves to be workers with their Leader in this central vineyard of the Lord.

The writer speaks with "authority," and from experience and personal knowledge. She knows, as truly as there is no time limit in His perfect plans, that when the work now in process in every known part of this, our world, has reached the nascent stage, and the countless groups are ready for the Great Reunion, there will be no need for "Arbitrary Authority" in calling together and in organizing the Body of Christ.

Even as generation on the lower planes occurs according to the Creator's laws and intentions, so, as *spontaneously* shall the body of Christ self-generate when conditions are ripe.

Then, indeed, shall the wisdom of our human Leader be clearly revealed to all, and then shall his inspired messages be re-read with an unclouded understanding.

Your cordial Well Wisher,

Eloise O. Richberg, M. D.

EDITORIAL

THE article in this magazine entitled "Our Invisible Helpers," will no doubt be misunderstood by many, in fact it will be misunderstood by all those who are interested in Spiritualism. The Spiritualists who read the article will say, "Oh yes, this is Spiritualism;" and those of the church who read the article, will throw up their hands in "holy" horror and will exclaim, "Oh yes, this is Spiritualism." But these people read the same things in the Bible, as, for example, where the angel of the Lord came and ministered to our Lord Jesus. The Old Testament Scriptures are filled with the accounts of the manifestations of our Lord's angels who came to his people to deliver messages of importance. That is Spiritualism too, is it not? Our church brethren will say, "Oh no, that is in the Bible." Well, was it not true? Was it not real? "But," you say, "that is all past away, there is no more of that." Maybe your God is a changeable God, my God is not, my God never changes; he is the same "yesterday, to-day and forever." His angels pursue their work diligently and faithfully just as they did thousands of years ago. But you of the church know nothing about it because you do not live for God, you live for yourselves, base sensual lives, and then call yourselves "Christians," when in reality you are no more like Christ than a pig is like a sheep.

Now, you, our friends, the Spiritualists, you who readily claim the statements in the article under consideration as good Spiritualism, we ask you, please stop to think, Is it requisite to live a life of righteousness, of earnest prayerful devotion in order to obtain "guides?"—as you call

them? Certainly not. All that is required is for you to sit in circles and to be perfectly passive, to let go of your will, to let anything that wills to come in and control you. The angels of the Lord will never come to any soul under such circumstances, they come only to those who are striving to live a high and holy life, and to purify their bodies and to obtain knowledge; even then the Lord's angels never take control of the mind and will of the individual. The difference between invisible helpers and the evil intelligences that strive to take control of persons is this:

A cultured gentleman will never come into your house uninvited, and when he does come in he comes as your guest, subject to your will and desires; but a thief and a robber, the lowest class of human existence, will rush into your house, steal your goods, interfere with your privacy, and altogether make himself obnoxious. The former is characteristic of the angels of God, the latter is characteristic of those dark forces that rush in and take control of mediums. These spirits or influences that control the average medium are what our Lord called "devils," and we do not want anything to do with them. But every one who undertakes to conquer self and to live the life of regeneration, will find he has to rise up against these demons (devils) and consider them; for they are the adversaries to all righteousness and to all attainments in the regenerate life.

GOD by the prophet Isaiah said, "And he will destroy in this mountain the face of the covering that is cast over all peoples, and the vail that is spread over all nations. He hath swallowed up death forever; and the Lord GOD will wipe away tears from all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. xxv. 7, 8). Here it is indicated that that veil that is spread over all faces is to re-

main until the time comes for immortality to be obtained on earth. The fact that the death of the body will cease is exprest in the words, "He hath swallowed up death forever." The apostle said, "The last enemy that shall be destroyed is death" (I Cor. xv. 26.) Until you have conquered death in your bodies you cannot have immortality; but when you have overcome death in your bodies you will exclaim with the apostle, "O death, where is thy sting? O grave where is thy victory?" (I Cor. xv. 55). Our Master conquered death; tho they crucified his body, tho they pierced his heart with a spear so that the water around the heart ran out, yet he came back, took up the body and arose from the dead. Death was conquered: the grave could not hold him, he was Master. Until you become master of death and of the grave, you have no immortality. You will have to come back, reincarnate as a child over and over again, until you have become wise enough, strong enough, in spirit and in mind to conquer that last enemy, the same as did our Lord Jesus, the Christ.

AN article appearing in the March number of this magazine by Mr. H. S. LeValley, mentioned Mr. LeValley as the Editor of the *Daily Telepsychist*, Kankakee, Ill. On writing for a copy of Mr. LeValley's magazine, he informed us that it is not printed. It seems the magazine is in the astral, or in his mind, and nowhere else. I mention this that our people may not be deceived. I presume that if you send money for Mr. LeValley's magazine, you should send astral money. Mr. LeValley informs us that he is exchanging the *Telepsychist* with some of the best magazines. Our former manager put Mr. Levalley's name on our exchange list. But on finding that his magazine is all in the invisible, and as our magazine is a very material thing and costs real money, we have removed Mr. LeValley's name from our exchange list. But as we

allow contributors our magazine free, on account of Mr. Levalley's contribution being already accepted by us, we will continue Mr. Levalley's name on our contributor's free-list for one year. Our misunderstanding was, perhaps, no fault of Mr. Levalley's but rather our being so material, a failure on our part to receive his astral messages.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

NOTICE TO VISITORS

OUR friends coming to visit us who have occasion to telegraph us as to the time of their arrival, will please remember to send such telegrams collect. If the telegrams are prepaid they may be delivered to us after the arrival of our friends; but if they are sent collect they will be delivered in time, so that we may meet the train.

When it is noon at Washington (sun-time) it is the following time at the places named :

Bombay, India,	10.00 p. m.	Mobile, Ala.,	11.16 a. m.
London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
Montpelier, Vt.,	12.18 p. m.	Topeka, Kan.,	10.45 a. m.
New Haven, Conn.,	12.17 p. m.	Omaha, Neb.,	10.44 a. m.
New York, N. Y.,	12.12 p. m.	Austin, Texas,	10.39 a. m.
Philadelphia, Pa.,	12.07 p. m.	Cheyenne, Wyo.,	10.09 a. m.
Richmond, Va.,	11.58 a. m.	Denver, Colo.,	10.08 a. m.
Wilmington, N. C.	11.56 a. m.	Sante Fe, N. M.,	10.04 a. m.
Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
Louisville, Ky.,	11.25 a. m.	Seattle, Wash.,	8.58 a. m.
Indianapolis, Ind.,	11.23 a. m.	Portland, Ore.,	8.57 a. m.
Chicago, Ill.,	11.17 a. m.	San Francisco, Cal.,	8.57 a. m.
Pretoria, S. Africa,	7.04 p. m.	Brisbane, Australia,	3.20 a. m.
Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits
Washington, D. C. May, 1914

Body	Enters	On			
	day	h.	m.		
☉	♈	2	3	44	a. m.
"	♉	4	8	53	a. m.
"	♊	6	11	4	a. m.
"	♋	8	11	10	a. m.
"	♌	10	10	56	a. m.
"	♍	12	0	23	p. m.
"	♎	14	5	21	p. m.
"	♏	17	2	32	a. m.
"	♐	19	2	45	p. m.
"	♑	22	3	42	a. m.
"	♒	24	3	28	p. m.
"	♓	27	1	19	a. m.
"	♈	29	9	12	a. m.
"	♉	31	3	3	p. m.
☊	♐	21	5	30	p. m.
☋	♍	2	1	3	p. m.
"	♎	21	1	25	a. m.
♄	♈	7	3	53	a. m.
"	♉	12	9	30	p. m.
"	♊	17	9	54	p. m.
"	♋	22	4	21	p. m.
"	♌	27	2	48	p. m.
On May 1st					
♄	is in	♏	6°	21'	58"
♅	"	♈	8	28	56
♆	"	♊	20	5	8
♇	"	♈	8	36	33

BIBLE REVIEW

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THE CRY OF THE COMMON PEOPLE

BY ARTHUR GOODENOUGH

WHERE is thy justice, Master?
And where is thy hand, O Lord?
They harry us and they snare us,
The men of the gown and sword!

We groan in our grievous trouble,
We clutch at their garment's hem—
For we are but dust and stubble
Under the feet of them.

And deaf to our anguished pleading,
And blind to the Law Divine,
They leave us crusht and bleeding,
To seek their wantons and wine!

Where are our rights, O Master,
The rights thou gavest men,
When the world knew naught of classes,
And none were rulers then?

Never we bartered our birthright
As Esau did of old,
But robbers and thieves have taken
The thing that we dearest hold!

In spite of the schemes of statescraft,
In spite of the lore of priests,
The few are fattened with feasting,
But the many starve like beasts.

Ah, shall the world be never
Better than we have seen?
Shall the course of things henceforward
Be only what has been?

Shall Want in his hunger clamor?
Shall War in his fury rage?
And the lions of Power forever
Devour our heritage?

Then, if the good we pray for,
Forever be denied—
Then, if our plea for pity
Be 'nulled and set aside—

Sender and Giver of blessings,
Master and Maker of men,
Shatter thy sin-scarred image
And let us be dust again!

Better is death than despots,
And the tyrant's hateful art,
And the tyrant's hateful fetters
That have bound us hand and heart!

COMPANIONSHIP

BY E. O. RICHBERG, M. D.

TRUE Companionship, which is vividly experienced between wastes of solitary effort and loneliness, is one of the many joys of him who aspires and strives to regenerate—to perfect his physical life.

Such individuals build their hopes on these immutable rocks:

Right is truth and will prevail.

Truth, after victory, is justice which manifests as peace.

The only peace which endures is accomplished thru righteousness—truth.

Embodied truth is immortal life.

Upon these facts rests human endurance thru all processes of unfoldment—and whosoever thus recognizes these facts feels the inspiration of Companionship voiced on every page of the "Bible Review" and by its throng of adherents and sympathizers wherever (physically) located.

While working, day after day, year after year, in the far-stretching vineyards of the Elohim, individuals may, at times, experience a sense of desolation, more glaringly revealed by the superficial and apparently purposeless lives around them; and at such times they may attempt, timidly or aggressively, to voice the beautiful thoughts upon which so much of peace and joy is building—only to know their thoughts scouted, frowned down or thrust indifferently aside for the prattle of profitless gaieties.

Life, for the moment seems to the shunned or repulsed, "so lonely, so empty," that they are almost tempted to

yield to the majority, to move with the current of the broader stream, to doubt the possibility of human regeneration.

This danger is besieging all would-be-loyal children of Truth and Wisdom who dare to face the issues of to-day in open battle. Again and again the question is asked, "Is it wise thus to attempt to stem the cruel, boisterous tide?" "Is it not too hazardous?" Each must answer for himself. Visible and invisible enemies surround, attack, and with honeyed words and alluring methods seek to overpower.

Those who remain with this struggling minority, striving with them to reach the "narrow gate," should frequently and with the utmost care test not only their own strength but that of their nearer opponents. They should prayerfully measure all indications as to the intent and purpose of their companions and defenders.

If, in the *silence* before the Throne, they are assured that in this conflict with the outside forces of evil lies their best opportunity to fulfil the requirements of the Law, that thus to their hands and hearts have been confided the fate and future of other souls, sisters and brothers in His family, and that their progress, possibly their salvation from great distresses, depends upon the self-control and self-development of these earth-while student companions; if, notwithstanding the antagonism, the bitterness and ingratitude which respond to their truth-planting, they still harvest some seasons of self-recognition and soul-joy thru increase of wisdom and power wherewith to help discouraged and deluded victims who are vainly stumbling along the Highway; and if, when sin and sorrow blind their earth-vision they can with undimmed spiritual sight still see light ahead, then indeed may these soldiers in the lower ranks know that this special and holy work has been intrusted to them *by those*

All-Knowing Ones in the heavens, and that thru their accomplishments in the outside world many recruits are destined to enter the army now battling for Truth and Peace.

To such outside laborers comes, as manna, the "Bible Review" with its spiritual food and encouragement, with its pledges of Companionship from those on earth who, because of their fitness therefor, are enabled to view and to aid in this final struggle, unwarped by contact with earth's cruder elements. They are not blinded by the smoke or deafened by the roar of many death-dealing explosions. They are not swerved from the *One Great Purpose*, and they do not mistake enemies for friends because of glittering uniforms or the tattered results of physical struggles. They know in generalities, only, of the cupidity, envy, jealousy, griefs and sorrows of commercialism, of the mad race to win social supremacy, with its endless cruelties. They are leaders and saviors of thousands who look ever to them for guidance, for reassurance when in doubt, for sympathy, for warning and for encouragement. Companionship with these spiritual workers on earth is true Companionship and neither time nor distance makes or mars its inestimable value.

POWER OF THE WILL

BY L. D. N.

AMID the desires of the flesh, the enticements of sense, the temptations of wealth, and the ambition of the selfish spirit, the soul has the ability to pause and ask: Is the pursuit of these things as an end, a career, worthy of a spiritual being and child of God? Is it a fulfilment of or a departure from His will and purpose in the life?

Are the efforts and the activities this pursuit involves in harmony and oneness with His Spirit and character? When the soul has done this seriously in the hour of temptation, the higher demands of the spiritual nature will be heard speaking with divine authority in the voice of intuition, calling the soul to God and duty.

The soul has also, at these times, the power of choice and the ability to determine whether it prefers to yield to the enticements of sense and the temptations of the selfish life, or to turn from them and cleave to the spirit in its desire after God and the fellowship and achievements of the spiritual life.

When the soul has reached the point where it prefers to let go its hold on personal desire to take hold on God in the spiritual life, the charm and spell of sense are broken then and there and the power of the spirit realized. And tho in the hour of temptation, the desires of the flesh and the enticements of the sensuous life press their demands with vehemence, if the soul turns wholly to the spiritual nature in its desire for unity with the Father, it opens itself at once to the saving power of God in the life.

The fires of fleshly lusts are immediately extinguished by the pure waters of the spiritual life; the enticements of the sensuous nature lose their power and tempt no longer; and the mists and limitations of the sense perception and judgment become dissipated in the clear light and certainty of intuition.

All who have once fairly won this spiritual victory may then "return in the power of the Spirit" and go forward in the work of spiritual achievement in the world.

All who will may go in and out from the sphere of divine communion and fellowship, clothed in its garment of light and clad in its armor and panoply of inspiration and power, to cooperate with God in the finishing of His

work, the transfiguration and perfection of humanity and the world. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—the true sustenance and inspiration of life.

To desire above all things unity with the Father and conformity with His will in all things, will bring the certain cooperation of His Spirit and power with and into our will and effort at attainment and achievement.

We thus become illuminated from active contact with His Spirit, and admitted and inducted by it into the secrets, mysteries, and mastery of His universe, as fast as thru loyalty to His Spirit and kingdom, we are prepared for advancing revelation and mastery. The veil of sense, ordinarily opaque, becomes transparent, and thru it the interior man looks out upon the universe.

CIVILIZATION AND DIET

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

WHEN we look back into the dim vista of the past and see man in a state of nature, hunting the mammoth and the reindeer, we cannot but perceive that the gains of Civilization are almost immeasurable. But at the same time we are bound to admit that in all probability, the majority of mankind are far less happy than they would be, if in many respects they could revert to more primitive conditions. We look with horror upon the cruelties exercised in the past, not only by barbarous, but by so-called, civilized nations. The tortures which were inflicted with impunity, even in historical times, not only upon men, but also upon tender women and little children, could not now be inflicted upon the lower animals without an indignant popular outcry.

In bygone times those men, who were an honor to the age in which they lived, were sometimes treated worse than we would now treat the vilest criminal.

We have indeed gone so far in an opposite direction, both in Great Britain and in the United States, that some say that our prisons are now so attractive that the released prisoner often wishes himself back, and the tendency towards the alleviation of human misery in most civilized countries is daily on the increase.

But tho this is so, there remains a good deal to be done, for altho man has been slowly emerging from the brute to the human, he is yet very foolish and childish about many things.

In nothing perhaps is this more apparent than in the matter of diet, for not only savage, but also civilized men eat and drink continually to excess, and suffer from this cause alone, a great variety of diseases, some of which were entirely unknown to our forefathers.

No doubt the environment produced by our advanced civilization is sufficient to account for much of this evil; for while facility of transport and communication lessens the incentive to physical exertion, at the same time it increases the temptation to abnormal eating and drinking.

It is in the direction of simplicity of diet that we have perhaps more to learn than in any other. For as Professor Sampson Morgan writes in the "Fortnightly Review:" "Men are what their food makes them." He goes on to advocate a diet of fruit and nothing else. "Physically and intellectually" he says, "the coming race can best be perfected by being moulded under the magical influences of a fruit diet."

The advantages of this diet can scarcely be overstated. Raw fruit supplies every want of the human economy, and it is not only as nourishing and sustaining as the

most expensive mixed diet, but it produces more energy and endurance, is more easily assimilated and is absolutely free from any dangerous matter. It prevents constipation, helps the excretion of uric acid, and other poisons by rendering the blood more alkaline, and supplies those important food-salts which in a *cooked diet are rendered almost valueless*. It is not only food but medicine, and it is advisable therefore, for everyone to have, at least, one meal a day consisting of fruit only, and generally to avoid food that needs cooking.

Such a diet conduces to alertness of mind; rendering sleep less of a necessity. For the heavy meals usually indulged in, tire out both mind and body, by giving the digestive and excretive organs, a great deal of unnecessary work. It is easy to see that any diet which clogs the circulation, must put the body out of order, this in turn affecting the mind by rendering it sluggish. This is one reason why fasting is recommended as a great aid to spiritual attainment.

And the diet here recommended, because it improves the circulation, purifies the blood and quickens the excretory action, therefore keeps the whole temple of the body pure and sweet and clean, the mind cheerful, and its faculties as well as those of the spirit active and receptive. It will thus be seen that the simple life thus lived, is the direct road to the highest attainment for spirit, soul and body.

“It is not good always to want ‘peace.’ Do not start fights but let no one smite you with impunity.”— [From *The Kalpaka*.]

UNFOLDMENT

BY FRANK A. U. PAINTON

DEAR God, since Thou hast sent me forth
Into this wonderous school of life,
I've often thought that I could see
All that there was; and called it strife.

My intellect commenced to grow,
And I began to think that I
Did not need Thee, thy guiding hand,
But that I'd be God, by and by.

I did not understand thy law,
And thought that this illusive life
Was all there was, so I set forth
To fight and conquer strife by strife.

I fought and conquered; later, died,
And soon was back to earth again;
This time I thought there was no God,
The culmination, simply man.

My time was short; and out again
Into that night which men call death
I went, but soon returned to earth
To breathe that life which men call breath.

I fought as I had done before,
And went the oft repeated way;
And thus I came and went, until
Thy cosmic law produced the day.

My eyes were blurred; I could not see
The objects I was stumbling o'er;
I cursed my luck; I cursed my fate;
But stumbled as I had before.

Then fancy led me to a God,
So unlike Thee in every way,
Who sits apart upon a throne,
And rules with a relentless away.

A jealous God, dear God, is He,
Who rules His world by force and might;
He told me I must fight to win,
And went with me into the fight.

I won the fight; He went His way,
Back to His throne in yonder sky;
My vanquished foes returned that night,
When dark—and there my bones still lie!

When next I came upon the earth,
I found my body sorely bent;
I had no vigor for the war,
So stayed and thought while others went.

Next time, when I came back to earth,
I had no taste for blood and war;
My thinking had brought reason forth:
I thought I knew what life was for.

Thy cosmic law produced more light,
To me it seemed to be but glare;
I stumbled as I had before,
But looked, and found my lesson there.

Dear God, forgive me wherein I
Have wandered knowingly from Thee.
Help me to recognize thy law,
And trust it where I cannot see!

Help me to learn my lesson well,
Dear God, in this school-day of life;
Help me to learn the law of love
Has naught to do with force or strife.

And just as thy mind called to form
The cosmos, millions of years ago,
Help me to understand how thought
Brings forth fruit of the kind we sow.

Help me to realize, dear God,
That Thou and I are one in thought;
That Thou'rt in me, and I in Thee,
As He whom we call Master taught.

Give me the thought, the strength, to help
My brother who, in search of light,
May seek such aid of me, if he
Be seeking Thee and truth aright.

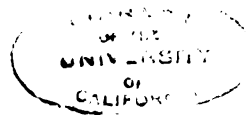
Help me to have that simple faith
That all is well; that all Thou hast
Is mine indeed when I get back
Into thy house, where all things last.

KNOWING GOD'S PURPOSE

BY H. E. BUTLER

DEAR Friends, all of you, no doubt at some time, have been to a place where some great undertaking, some work of engineering or some great architectural work had begun, and as you looked around, all seemed chaos. One group of men were working at one thing and another group at something else, and to you the work seemed all confusion. Even where such an undertaking is well advanced and things are being brought together in order, the first questions that are asked are, "What are they building here?" "What is the purpose in this work?" Because you cannot intelligently think about it until you know what the object is, and when you know the object then you can see a reason for everything that is going on.

When we speak of God's purpose in the creation of the world, some scoff, while others say, "Why, how do you know?" Do you not think that one who has perceived God's great work going on and who has studied it for many years, and who has been in direct counsel with the



Great Architect because of having given his whole life and thought and all he is to search out His purpose would be quite likely to find that purpose and to know considerable about it? Those who seek earnestly and honestly for knowledge, it matters not on what plane they exist, are sure to obtain that knowledge, at least in a general way. True it is that preconceived ideas blind the mind and the eyes of the individual; if you think one thing, and see another thing in process of development, you always will see what you think.

It was because of this fact that our Master Jesus the Christ said, "Except ye turn [change your mind] and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. xviii. 3). The little child has not reached the point of its experience where the ego dominates it; it instinctively feels that it has all to learn, therefore there are no preconceived or fixed ideas to be overcome.

Without this attitude of mind as we approach God, the Creator of the world, we cannot perceive or understand God's great purpose. Most men have not had, in fact but few men on earth to-day have had, the opportunity to begin as children and to continue into manhood the uninterrupted thought and study of God's laws and their manifestations in the works that are being carried on. It is because of this that the world always has had a specially prepared instrument whose hand He upholds, for whose necessities He provides, so that this one shall have no anxious thought beyond knowing and doing God's will.

In each age there has been but one messenger and that one has instructed the many. The teachings of Moses brought into existence the Hebraic religion, a religion of types and shadows. When that religion of forms and ceremonies had finished its work, then came the Christ to show to the people the meaning of those symbols. But

even his immediate followers and all those who have endeavored to follow his teachings, up to the present time, have misunderstood the real meanings of the teachings of the Christ. Because of their selfishness the people have conceived the idea of a man who paid the penalty for their sins, who freed them from the law, and they believe they have nothing to do but to rest on the merits of this one man Jesus. Because of this belief there are few Christians in the churches to-day; most church-members are lazy "nangers-on."

A central thought was exprest by the Lord Jesus when he said, "Ye shall know the truth, and the truth shall make you free" (John viii. 32). The reason I say the people in the churches to-day are not Christians, but "hangers-on," is that, as soon as a teacher comes to teach them the great truths of the gospel of Christ, they reject him as did the Jews the Lord Jesus. They call such a one who would teach them the truth all kinds of evil names and even shut him out of their churches, doing even as the prophet said, "They hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers" (Jer. vii. 26) for their fathers did allow the Lord Jesus to come into their temple and to teach the people. Please bear in mind that the one great central thought is, "Ye shall know the truth" and the fact of knowing the truth will free you from the law of sin and death.

The Esoteric Movement has stood, from its inception to the present time, for knowledge and for truth. But the dark spirit that rules the earth has taken up that great word "truth" and has narrowed it down to the very narrowest possible limitations, and has caused the people to believe a lie, that is, they say, "I believe in Jesus Christ" without any knowledge whatever of his mission, of his real character, of the great truths that he taught,

but the simple "I believe in Jesus Christ" mouthed with no more intellect than that of the parrot, they call knowing the truth. Do you wonder that the intelligent people by thousands and millions are leaving the church? Enough on this line.

Thru the instructions received from the Holy Spirit, during about fifty years of devout study and thought, we have urged upon the world the necessity of knowing the purpose of God in the creation of the world. We know that the men and women who know the purpose in the mind of God when he spoke worlds into being, are the only men and women who are in a proper attitude of mind to understand the great truths of the gospel of our Lord Jesus the Christ. The apostle Paul said, "Let us cease to speak of the first principles of Christ, and press on unto perfection . . . and this will we do, if God permit" (Heb. vi. 1, 3).

No one can even believe that creation was produced by an intelligent Creator without being brought face to face with one of two logical conclusions; one conclusion, commonly accepted but perhaps not expressed, is that that God, that Creator of the world, that Former of all things, that Source of all mind, is a demon who created mankind for the express purpose of tormenting the work of his own hands; the other conclusion is, that he is good beyond our conception, that he created mankind with the one purpose of making a holy, happy people. There are very few people, when brought right down to their honest belief, who can help but admit that God the Creator is good, and intends good (the only good is happiness, enjoyment) for all his creation. If we would expect a good and wise man of earth to have plans and methods for bringing into existence something that would be a thing of joy and beauty forever, how much more we should expect of the Creator of the universe!

No intelligent man can look out upon the world, or can look back into the past and weigh it against the present attainments of the human mind, without being forced to admit that everything is working together for the greatest possible good for all men. You have to look back only a hundred or even fifty years to see what facilities man had for his comfort and to compare those facilities with the facilities of to-day, to see that there has been wondrous progress. This progress speaks louder than words that there is a God, the source of all mind and of all progress; for by mind alone can progress be made possible. Have you not wondered at the mind of the great engineer? at the mind of the great mechanic? at the minds that have brought into existence such wonderful instrumentalities for our use? Go into the engine-room of the great steamer that plows the ocean, or look at the great railroad engine that has become a mighty power in the world, to say nothing about hundreds of other instrumentalities that mind has produced.—Can you understand a mind capable of building such instrumentalities?

If we turn our attention to the Bible we read "The worlds have been framed by the word of God" (Heb. xi. 3). Without mind behind your words you are a babbling idiot; but by mind man has produced those wonderful instrumentalities that are now in the world. In Genesis i. 26, we read that God said, "Let us make man in our image, after our likeness: and let them have dominion;" herein is the purpose that the Creator fully expressed in a few words, and unless a man is blind he cannot but see the progress of that purpose in the minds of men, and how that purpose is to be carried out, and what it is to be when carried out, as is fully revealed in the Scriptures and ultimated in the final revelation of the Lord Jesus to John while on the Isle of Patmos.

If you read carefully the purpose in the creation of the world, in the book "The Goal of Life or Science and Revelation," you will find explained this whole subject of the purpose, progress and ultimatum of God's work in the world; this will throw a flood of light upon the whole Scriptures from Genesis to Revelation. When you have studied carefully that purpose, its methods and its ultimates, you will realize that you have in your own mentality a definite and very clear course of action, so that you will not be like a man in the dark, but knowing the purpose you will know the methods that you should apply in order to enjoy all the good that a benevolent Creator has designed for you. Then you will become an intelligent and effectual co-worker with our Lord Jesus Christ and his angels, and with the Elohim, the Creators of the world. Therefore if you fail to enter into Life, into the joys of eternal existence, the fault is in you and not in God, for there is a fulness of revelation. Open your souls and the intense desires of your hearts to God, and Divine and even Infinite wisdom will flow in, so that you will no longer walk in darkness, but will have the light of life. We pray that the wisdom and knowledge and power of God may take hold upon your souls, not only upon your souls, our readers, but upon the souls of the whole world, and prepare those who are ripe to become members of His kingdom, destroy those that corrupt (destroy) the earth, and make the earth the happy, joyous home of those who seek right and hate evil, according to His original purpose.

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (Nov., 1913).

Published in Mayavati, Almora (Himalayas) India.

“THE Guru [teacher] spoke:

“ ‘Make no plans; it is only the worldly-minded that plan. Be independent of circumstance; make uncertainty thy certainty and live in strict accordance with the Sannyasin’s vows. Why pay any heed to what the morrow may bring? Live the present as thou dost find it and in the noblest. Associate the name of thy Beloved One with each single circumstance of thy past, present or future experiences. Thus they will be spiritualized. Regard them as thou wouldst study paintings on the wall. The subjects they represent may be tragic, commonplace or fascinating; be thou only the critic. Be they good or evil, know that the Self in thee doth stand apart from all experiences.

“ ‘And as for organizations, appreciate their usefulness, the greatness of the ideas they embody, but remain thou unidentified. The religious life is purely personal and subjective. It may be born in a church but it must outlive it. Thru law beyond law is the path of realization. Know that and be free. Carry on work as it doth come to thee and be independent therein. If there must be organization, let it be the organization of ideas; but never labor for the extension of a purely organized form. No organization can save thee; thou must save thyself. Generally speaking, organizations, however spiritual and unsectarian their intent, degenerate into worldliness. Beware of any *churchianity*. Keep aloof from any dogmatism and fanaticism. Be all-inclusive.

“ ‘Be always true and loyal to the source from which thou hast received thy inspiration. Have faith and love; have hope and be patient. All these veils of illusion shall be soon rent asunder for thee, and thou shalt behold me, thy Beloved One, in my true nature. Be not bound down by my personality, or rather thy notion of it. I am not that which was in earth life associated, like thine own personality, with limitation and human weakness. That personality I *assumed*; my real nature is That which *inspired* my teaching there. Know me as I am, not as I was. Know me subjectively as thy self and then thou shalt see the Self in all; then all sense of limitations and manifoldness will have no power over thee. *I am not external*; I dwell within the Innermost. I live in thy thought; I am with thee in thy aspiration. Space and time relations have no power over the Soul, and cannot stand in the way of Spiritual communion. I am thy Antaryamin. Know me as such; and whether thou art born a myriad years apart from me, whether even at death the separating veils are not destroyed, that matters not. In Love and in Realization there are no barriers. I may even have *need* that thou shouldst labor and exist phenomenally apart from me; but I see thru the veils, even tho thou dost not. I am present eternally with thee whether thou art aware or not. The time shall come, however, when thou shalt be made aware. The tusks of the elephant having gone outward, never turn inwards; even so the love and insight of the Guru, having been once bestowed, have been bestowed forever.

“ ‘By having become my servant thou hast enfreed thyself. Thy liberation is in very ratio to thy service unto me. And know, that tho thou dost labor for me, more precious in my eyes than thy labor in my cause is the love and fidelity thou dost bear for me. The universe is infinite and time is eternal, but I am always at thy beck and call.

“ ‘Thou standest in need of no forms; it is the monastic spirit, not the monastic garb, that is of importance, and the true Sannyas is the Vidyat-Sannyas—the Sannyas which is conterminous with illumined Insight. Let thy name be that of one striving for the goal. There is infinite development in the monastic life. The form is nothing; the life is everything.

“ ‘Be like Indra in thy strength. Be like the Himalayas in thy steadfastness. Above all be selfless, and hold communion with thy Self. Let thy Mantram be my Name. Let thy Yoga be the union of thy soul with mine, thy Realization be the conscious knowledge, that in the heart of things I and thou are ever One. Distinction is death; Sameness is Life.

“ ‘Thou hast heard my voice; thou hast received my teaching; now obey implicitly; love infinitely; work selflessly. Be thou my instrument; let thy very *personality* be mine. Say, ‘Shivoham! Shivoham!’ ‘I am he! I am he!’

“ ‘This whole universe is Brahman; that which is alike the Brahman in thee and in me—seek that Brahman, realize that Brahman in thyself and in all as the One Absolute Existence, Knowledge and Bliss, and be free, be free!’ ”

RULE THYSELF

BY DINAH

“HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”—Prov. xvi. 32.

OH if this only read he that ruleth others is greater than he that taketh a city, what great people there would be in the world! It is so much easier to rule others than it is to rule the *old self*, the old ego that wants to dominate others. One fault corrected in the *old self* is worth a

million seen and dominated in others; for, after all, no one can correct a fault in others. One may point out the better way both by precept and by example, but the individual must correct his own faults. "The smallest practitioner is beyond the greatest discoverer who fails in the application of the law."

To search our own heart and see what is hidden there is the Herculean task, but the task that each must perform before he can make any headway in that higher life. Some of us are ignorant enough to think that the world would be greatly improved if it had another person in it like ourselves. Therefore we take upon ourselves the task of correcting others. But we would be doing the world a great service if we would take Emerson's sage advice, "Don't try to make any one else like yourself, one is enough."

There is an infallible law that what we see in others is a reflection of ourselves, whether it be good or evil. Other people are a mirror as it were to reflect our own nature. When people reflect our good qualities, we say, How good, how kind these people are! When they reflect our faults we say, How bad, how unlovely these people are!

But here I hear some one say, "I cannot see how this applies to seeing the faults in others. I am sure I can see faults in others that I have not in myself. Take drunkenness for example, I am sure that I have never been intoxicated in my life, and I despise and loathe drunkenness, I don't want an intoxicated person near me, I use every opportunity to reform him, and use my influence for the making of laws prohibiting the sale of intoxicants." Quite true you do not like drunkenness, it is a very beastly habit, there is nothing in it to call forth admiration from any— not even the drunkard himself. But rest assured if there is any other feeling aroused in your

nature by the sight of drunkenness other than the feeling of pity and love for the one afflicted, or if you have a burning desire to put intoxicants out of the man's reach, and make a nice sober man of him like yourself, then rest assured, "Thou art the man." Go home and sit down quietly and with the light of the Spirit thrown in upon your soul see if you have not hidden within your own nature some form of intemperance worse or equal to that caused by intoxicating liquors.

In one short article it is impossible to enumerate all the forms of intemperance. Overeating is just as bad a form of intemperance as overdrinking, and a great percentage of the people who are under the Doctors' care are there from the sole cause of habitual overeating. What mortal can estimate the curse to the race from sexual indulgence, that indulgence that has not only depleted the race for a few generations, but for hundreds of generations?

Why did not the Lord put a fence around the tree of knowledge of good and evil? When you have answered that question then you will see how unlike God's ways of working your ways are when you put fences around vice to reform people.

Paul, the great philosopher said, "Now we see in a mirror, darkly," and indeed we do see darkly when we see the faults of others, for it is only our own reflection with another dress on; for we read in Paul's letter to the Romans, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. ii. 1).

Who has not seen a little child surrounded by the worst forms of vice, evil on every side, yet perfectly pure and innocent. Why? Because it had not arrived at the age where it had ever committed an evil itself. It had no conception of evil, and it was perfectly safe; and even if

some form of evil should threaten it, the worst person in the community is only too willing to protect it. What is its great protection? "Its innocence," you say. What is that? Its inability to form a concept of evil. And unless we become as little children (unable to form a concept of evil) we cannot enter the kingdom of heaven.

Altho a young child can form no concept of evil, yet at a very early age it can form a concept of love. See how the babe laughs and crows when it sees its mother, see how it grieves when its mother is taken away from it.

"When that which is perfect is come [the love of a little child] that which is in part [the dark image in the glass] shall be done away," "Now abideth faith, hope, love, these three; and the greatest of these is love."

OUR FATHER IS A JOYOUS GOD

BY ANDREW STRONG

"THE LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing."
—Zeph. iii. 17.

YAHVEH our God is in the midst of us for he is the omnipresent Spirit that pervades all space. "In him we live and move and have our being." Not an act or even a thought can escape him, that is why he rebukes and chastens us when we do wrong; so we will live according to his divine laws, inspire truth and righteousness from him, think only holy and righteous thoughts, and do only noble deeds. For then we will aspire to and attain the sacred place of divine sonship that the loving Father has in store for us, his children, who love him and prove our love by serving him in uplifting humanity.

YAHVEH is mighty, mighty in wisdom and mighty in power. He is the omniscient and omnipotent Spirit that

is the life, the thinking intelligence, and the strength and the power in all things. Mother Nature on earth and the stars in the heavens show forth his wondrous works.

And our Father, the God of the living, will save us from death and the grave; He will save us from the great day of destruction that is now close at hand and which the wicked are bringing upon themselves and upon the earth because of their monstrous pollution of it. Thru our obedience to God's immutable laws we shall pass safely thru all dangers, trials and temptations which will greatly strengthen us and help to prepare us for our special places in our Father's kingdom on earth.

YAHVEH will also cause us to rest in his love. Oh! what wondrous love the Father and his Holy Ones have for us who have consecrated our lives to him and his work!

"Be still, and know God." In that stillness love your Father with all your heart, mind and soul, allow your soul to open to the crystal river of water of life and receive the pure Divine love of the munificent Father and his Angels. When this Divine love has once been experienced you will be caused to know that you have invisible friends who are closer than brothers and sisters, friends who are friends indeed, friends who mean more than human beings possibly can mean, friends who are *always* ready to assist wherever their assistance is needed. But you must have your bodies clean and pure fit dwelling places for the Holy Spirit, true temples of the living God, in order to come into the realization of this sacred love.

God will joy over us with singing. Yes, our Father sings! O what must be the sweetness and the grandeur of that sublime celestial music! Even the celestial voices of the Angels that in their beauty and sublimity inspire, thrill, and fire the human heart almost to its breaking point are but a fragment of the "tune of the Infinite."

There is a life, love and harmony, that is far above our finite, human conception, and which is all about us waiting for us to partake of it so that we may rise to heights sublime. This we may do if we will follow the instructions of our loving Master.

But the Master said that offences must needs come. Those who are weak allow these offences (opposition) to destroy the harmonious conditions immediately about them which are stepping stones to eternal peace, happiness and joy. They complain of the opposition with which they meet; they want nothing except love and harmony.

We know that love and harmony are good; they are life; they are health and strength; they are vitally essential to progress in this higher life. But as a moving body will slide back down a sharply inclined plane with terrible acceleration to its destruction, so will they who have no opposition fall from light into chaotic darkness!

Those who are strong welcome this opposition because it serves to keep them in the narrow path, to keep them ever watchful for Divine guidance; it keeps them close to God who joys over them as they overcome the offences. They become masters of opposition and utilize it with the power within them, turning it to good account and thereby rising to higher planes.

It is those who are strong that come into the wonderful realization of a oneness with a joyous God. They never think of our benevolent and loving Father as the petty god of a torturous hell-fire, which they know to be a ridiculous fallacy.

Oh! our God is such a good Father. Think of him and then come to *know* him as the Holy Spirit that is all-powerful and all-wise; and in trusting that great power and wisdom we shall always be guided aright. Our Father rejoices over us with indescribable joy, and loves us with

an everlasting love. Yes, He eternally loves us, and in that eternal love He joys over us with singing. Come unto Him and be accepted, and receive the outpouring of his blessings, his Divine love and peace; partake of his wisdom and strength that you may rise high into that powerful realm of the Christ Spirit and abide in that perfect love, joy, harmony and happiness where there is no need of the sun and moon because the glory of a *joyous* Father is so bright.

“The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. xxii. 17).

EGOTISM

BY JACOB

A LITTLE too much egotism is perhaps the greatest barrier with which the soul has to contend in its efforts to express the higher or Divine nature. Egotism has its roots in the phrenological organs of self-esteem and approbateness. These are grand and noble faculties when brought into Divine order, where they serve as channels for the expression of the Godlike qualities of the soul, and not held captive by the personality. When this is attained then by virtue of the consciousness of our Divinity, with which it is the function of these faculties to inspire our minds, we may walk and feel as kings among men, yet we will ever love the Divine nature in our neighbors as in ourselves.

In contrast with the foregoing, the faculties of self-esteem and approbateness while held in their low or

perverted order of expression, manifest in giving an undue feeling of self-appreciation and importance—the tendency to worship the creature (self) more than God. So long and to the degree we allow this to obtain, we sever our consciousness from God, the Source of all that is desirable.

That the wonderful Master, the Lord Christ, had this part of his nature under the most perfect control is abundantly evident. Hearken to the declarations, "The Son [the personality] can do nothing of himself," . . . "But the Father that dwelleth in me, he doeth the works," and "I and my Father are one." These instances, as well as his whole life and teachings, show clearly how he kept ever in mind, the great difference between the personality and his inner or Divine nature—the Son of God, expressing in and thru the personality. As with our Great Exemplar, when we have clearly defined in our minds the difference between the personality and the true self, to the extent that our higher or Divine nature has perfect expression thru the organs under consideration, pride and egotism will have no place in us; neither will our reliance or confidence be merely of the human any more. Instead, with the Lord Christ our faith and trust will be centered in YAHVEH, the Almighty Power of the universe.

In our efforts to overcome this arch-adversary, egotism, the enemy of all growth and unfoldment of the soul, it is helpful to remember that true greatness is always associated with simplicity, "vaunteth not itself, and is not puffed up." It was said, "Moses was very meek, above all the men which were upon the face of the earth."

How truly glorious it is to know that the more fully the principles of the Christ-life are exemplified in one, the more fully does that one become imbued with the spirit of God, therefore, the more lovable and the more approachable such a one naturally becomes.

Among the accusations on the part of the self-righteous Pharisees against the grandest and noblest being that ever walked this earth was, that "He receiveth sinners and eateth with them." The Pharisees by reason of their self-righteousness were quick to reject and to despise the Lord Christ. It was very different with the publicans and sinners however, for it is evident they saw in him a genuine friend and loved him as such. Therefore the Lord Christ loved to mingle with them; and the manner in which the publicans and sinners were attracted to the Lord Christ would indicate that they were able, at least in a small measure, to appreciate and consequently to partake of the divinely beautiful qualities of his nature.

The Lord Christ in replying to the murmurings of the Pharisees told them plainly "I came not to call the righteous but sinners to repentance." He well knew that so long as they allowed their minds to be dominated by egotism, and to be fed by the husks of self-righteousness, self-assurance and self-sufficiency, not only were they in no wise prepared to receive the truth, but moreover that they would be ever ready to reject and to condemn it. It was concerning this attitude that the Savior declared unto them "Harlots go into the kingdom of God before you." All that applied to the self-righteous Pharisees in that day, applies with equal if not added force to the pharisaical preachers and college professors, etc., in this our day, who while posing as authorities in regard to what is truth, yet are in reality like the Pharisees of old the adversaries of everything pertaining to "the kingdom of God and his righteousness." We are admonished that "Whosoever shall exalt himself shall be abased."

How true it is both from experience and observation that every effort to exalt self tends to lower one's self, or, in common parlance, tends to "make a fool of oneself." In the eyes of the Spirit the only real and true

superiority there is, consists in the superior degree in which one serves in manifesting the beautiful qualities of the Christ-life; thus verifying the words "He that is greatest among you shall be your servant." The words are explicit, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

GOSSIP

BY H. E. BUTLER

THE word "gossip," like many other words, has been led so far away from its real and original meaning that but few know its original meaning. Our dictionaries should be the law governing our language, but we regret to say that they are not. When some good word is taken up and used with a contrary, directly opposite meaning to its original and real meaning and bearing, and then continues to be so used for a few years, our learned gentlemen that make the dictionaries adopt this false meaning that the people, the rabble, have given it. No matter how well learned you are, or how highly cultured you may be from your fathers' and mothers' homes, it would be worth your while to take up some of our prominent words and read what is in the dictionary about them.

This word "gossip," the dictionary will tell you, means talking critically about others, tattling, tale-bearing (all the vile emanations of the perverted minds of associates). But the word is composed of two words, *god*, God, and *sib*, related; literally, related in God. When you think of the original meaning of the word "gossip" and of its meaning as given in the dictionaries to-day and of its use to-day, you cannot but wonder that good words are so ruined by ignorance, and you wonder also that the men

of education and learning and culture, support those per-versions as they do. I want to use that word "gossip" in its general sense, I want just to talk with you; and if we are to use the word according to its general meaning, then let us talk from that standpoint.

You and a number of friends meet together in the evening to have a social chat, and each one rummages around in his or her mind-collections to find something to talk about, and each one finds that which is most prominent and active in his or her own mind. If you sit in such an assembly as a silent spectator and thinker, you will learn more about your friends than you now have any idea is possible. Mr. A. begins to talk about this, that or the other thing; Mrs B. tries to join in and to support him; and each of the assembly tries to join in the conversation as it was begun. But you will observe that certain ones begin to lead the conversation off into something especially interesting their minds, and in each instance the character of that leading expresses accurately the character of the individual speaking.

At such gatherings it will not be long before you will notice that some person is dragged in to be used as a cadaver and everybody begins to cut and to tear into pieces that one, to show how illy that one is formed, to show how many things in that one are wrong; and when they have finished there is not one of the assembly who could put that one together again right and orderly. And if you observe carefully you will find in each man and in each woman in that assembly the wrong that he or she attributes to that individual that is being criticised. You will discover the great truth embodied in the words of the apostle Paul, "Thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things" (Rom. ii. 1).

Now you, my friend, look for just a moment within yourself and see if the words of the apostle do not come right home to you. Observe how hard it is for you yourself to talk with your friends in a general way and not to bring out some criticism of some one. You see that error in your friend John, or Peter, or James, and you "simply mention it" kindly, or, there is Mrs. H. who is so faulty, "but after all she is a pretty good woman" you say. Now that evil, that you have in yourself, express itself concerning that friend. But oh, you are so generous, you like that person so much, you think so much of him or her, but there is no one who is perfect so that you can overlook these faults, etc. O, what a "snake in the grass" this "gossip" is! that bites and poisons a man before he knows what is going on; it is the very worst kind of scandal. As one has said, "God deliver me from my friends, I can take care of my enemies." If you would come right out and say of your friend, "He is a mean, dishonest scoundrel," he could then meet it and defend himself; but no, you are his friend and you are picking him all to pieces because you are his friend. No! no! it is because you have that devil inside of you, because you have that "snake in the grass" right within you.

After you have been out to one of those social gatherings in which you have engaged in picking holes and flaws in your friends and acquaintances, go home to your own private chamber, look inside—How do you feel? Analyze your feelings; the more you analyze your feelings the more like a murderer you feel. You feel unclean and no spiritual life can touch you; you are actually miserable, but nine chances out of ten you at once begin to justify yourself, to lie to yourself, and to try to make your inner consciousness believe that you have done all right. But that inner consciousness will not believe the lie, it will

not be put down, it will throw over you a pall of darkness, of sadness, of miserableness; you may go right on lying to that inner consciousness and almost swearing to the lie, but it will not help you at all, you are still miserable.

Perhaps some one has said something to you about which you desire to feel offended, so you hold the thought and work it over and over in your mind, and each time you turn it over in your mind, it becomes worse, and perhaps you become more and more angry with the offender. Look at yourself and notice that the longer you hold on to it and the oftener you repeat it, the more miserable you become, and soon you hate your own existence. I believe that many of the suicides really arise from this very thing.

The wisest teacher that ever taught on earth said, "Love your enemies, . . . and pray for them which despitefully use you." "Pray for them"—what do the words mean? Earnestly to desire their good, their happiness. Why, if you can do that, that miserableness will pass away, and as you love them and desire their well-being, Divine love and peace and joy will flow in and fill your life. Why! if you could only know, if you could only realize, how good God is, and how he loves all his creatures without discrimination! A modern poet has said, "In loving we grow wise beyond all finite thought." While this is contrary to the great struggle thruout the world, of man against man, beast against beast, bird against bird, yet it is the only road to happiness and peace.

We read in the Bible, "Resist not evil," and again, "Overcome evil with good;" this is a law in all nature. We are told by the early settlers of California, that when they came thru the wilds and the night came on and they had to rest, that notwithstanding they heard the grizzly

bear and other ferocious animals of the forest around them, they would lie down and go to sleep. In the night they would hear the old grizzly picking up and crunching the bones that they had thrown away from their supper; sometimes they would put their meat under their heads as pillows and the old grizzly would come and pull it out; but they did not resist him for they knew that if they resisted it would be their destruction, so they would lie still (resist not evil) and then they would be perfectly safe, no animal would touch them; but the first sign of resistance on their part would mean their death. It is just so in your association with men.

"Be still and know God," when men treat you evilly, be still; keep your mind on God, and for the hate they send you, send love to them, and you will be astonished how quickly they will turn, and apologize and be sorry for their evil. The reason that the teachings of Christ have lived up to the present and will continue to live in the ages to come is because they are truths, the expression of Nature's laws, the expression of the laws that emanated from his Father, from your Father, from my Father.

That thought exprest by the great apostle, "Thou that judgest dost practise the same things"* is a measuring-rod that you have a right to keep with you and to measure with it every man and every woman, for every time an individual begins to talk about his neighbor, begins to speak evilly of another, you have the measuring-rod right

*OUR Lord called the Scribes and Pharisees hypocrites and liars, because he was speaking from knowledge, he was not judging from belief; neither was he talking behind their backs; he was speaking to their faces. There is a great difference in a man's believing that a certain thing is so and telling it for truth, and in his knowing a fact and expressing it. The Lord Christ said, "Ye judge after the flesh; I judge no man; yea, and if I judge, my judgment is true: for I am not alone, but I and the Father that sent me" (John viii. 15, 16).

at hand, and you can truthfully and safely say, That is just what that individual is himself, that is just what he desires for himself. Mark it right down in your mind; do not forget it. No matter how close your associations may be afterward, know for a surety that that evil exprest about another is in that individual who exprest it and sooner or later it will manifest itself, and if you are off your guard it may get you. Therefore it resolves itself down to this: it is for you to study Divine law, natural law, which is the law of mind, and use it for self-protection, but never against another; and God's love will flow into your soul and bring you peace, joy, and contentment.

May that Divine love be with you.

**"IF A MAN KEEP MY SAYING, HE SHALL
NEVER SEE DEATH"**

(John viii. 51).

BY FRED DEEM

[Copied from *Unity*]

"Every scribe which is instructed in the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. —Matt. xiii. 52. A truth may be contained in the Bible, yet be hidden until the time for it to be brought forth as 'meat in due season' —Luke xii. 42. People will not have eyes to see it until then. In God's progressive plan of redemption, which is to culminate in the 'restitution of all things' (Acts iii. 21), there is a due time for each truth to be brought to light. Especially in this harvest (the end of the age of grace) into which we are now entering, are things new to be brought out of the 'treasure,' the Bible. The time is at hand for the revealing of the 'salvation ready to be revealed in the last time' —I Pet. i. 5.

"God's plan is to lead men step by step up to restitu-

tion—the complete removal of the curse. As men become able to see the truth already given, more truth (meat in due season) is given. We have the advantage of all that has been given in the past, and in addition, if we are of those who have ears to hear, we have the 'things new' now being brought to light. We may take advantage of truths which those who lived in the past (including the Apostles themselves) could not take advantage of. The promise of escape from physical death is now coming to light. This fact of itself is one evidence that the 'due season' for this promise has come.

"Death came into the world because of sin:

"In the day thou eatest thereof thou shalt surely die.—Gen. ii. 17. She took of the fruit thereof, and did eat, and gave to her husband with her; and he did eat.—Gen. iii. 6. Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: . . . In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.—Gen. iii. 17, 19. This passage plainly shows that in speaking of death resulting from sin, physical death is meant.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. v. 12.

"The wages of sin is death.—Rom. vi. 23.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. Rom. vi. 21.

"Sin, when it is finished, bringeth forth death.—Jas. i. 15. This is a short, terse statement of the law of sin and death.

"Release from the law of sin and death is offered:

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii. 2. (Free from sin and the end thereof. If death's resulting from sin is a law of cause and effect, one freed from this law would be freed from the effect.)

"Reckon yourselves to be dead indeed unto sin.—Rom. vi. 11. He that is dead is freed from sin.—Rom. vi. 7. Then if reckoning yourself to be dead to sin frees you from sin, how can sin force you to draw its wages—death?

"Let not sin reign in your mortal body.—Rom. vi. 12. Sin shall not have dominion over you.—Rom. vi. 14. If sin does not reign in you, can it force upon you the end of sin, returning to dust? If the cause has no dominion over you, can it produce in you the effect?

"Reckon yourselves to be *alive* unto God thru Jesus Christ.—Rom. vi. 11.

"Yield yourselves unto God, as those that are *alive from the dead*.—Rom. vi. 13. Your bodies are the members of Christ.—I Cor. vi. 15. Christ dieth no more; death hath no dominion over him.—Rom. vi. 9. (Therefore, death hath no more dominion over your bodies—if you are of those to whom these texts apply.)

"The Sentence:

"It is appointed unto men once to die.—Heb. ix. 27. Death was passed upon all men.—Rom. v. 12.

"This sentence — appointment — was past when sin entered the world. But it was not intended to be inexorable or irrevocable:

"By faith Enoch was translated that he should not see death.—Heb. xi. 5. Elijah also escaped death. And 'we shall not all sleep.'—I Cor. xv. 51.

"Petition for release from this sentence:

"According to the greatness of thy power preserve thou those that are appointed to die.—Psa. lxxix. 11.

"Release prophesied:

"This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; . . . to loose those that are appointed to death.—Psa. cii. 18-20.

"The appointment fulfilled;

"Jesus Christ tasted death for every man.—Heb. ii. 9.

If one died for all, then were all dead.—II Cor. v. 14.

"The release:

"Jesus Christ hath abolished death, and brought life and immortality to light thru the gospel.—II Tim. i. 10.

"The plan of redemption provided that this appointment should cease with the Apostles:

"For I think God hath set forth us the Apostles last, as it were appointed to death.—I Cor. iv. 9.

"People since then, however, because of erroneous belief, lack of knowledge, and sin, have not taken advantage of this proffer of release. Continuing in sin and unbelief, they have continued to draw sin's wages. Death is not now because of an unalterable decree that all must die, but because of the dominion of sin.

"What is a pardon for sin, if it is not a release from the sentence past because of sin? Must the pardoned and the unpardoned, the condemned and the one not under condemnation, all pay the penalty alike?

"The sayings of Jesus:

"I am come that they might have life, and that they might have it more abundantly.—John x. 10.

"The Son of man is come to save men's lives.—Luke ix. 56. Wherever Jesus went he saved men's lives by healing the sick, keeping men from dying, and restoring the dead to life.

"Whosoever liveth and believeth in me shall never die.—John xi. 26.

"He that believeth on me hath everlasting life.—John vi. 47, and iii. 36.

"He that heareth my word, and believeth on him that sent me, hath everlasting life.—John v. 24.

"I give unto them eternal life.—John x. 28.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

"Your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.—John vi. 58.

"His hearers stumbled at these promises:

"Many of his disciples, when they heard this [the promise that a man might live forever], said, This is an hard saying, who can hear it?

"From that time many of his disciples went back, and walked no more with him.—John vi. 66.

"Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.—John viii. 52. Those people to-day, who, when their attention is called to the possibility of living forever, say 'That is a doctrine of devils, because the good people of the past are all dead,' plagiarize their arguments from the old Christ-fighting Jews.

"The flesh, carnal nature, the natural man, must be overcome, 'put off,' and the 'new man,' the Christ nature, the spiritual man, must be 'put on'—a thoro reformation. The new man is not subject to death. To put on the new man, to become a new creature, is to put on immortality:

"Flesh and blood cannot inherit the kingdom; neither doth corruption inherit incorruption.—I Cor. xv. 50. (Thru the flesh and blood men inherit sin, disease and mortality.) But this corruptible must put on incorruption, and this mortal must put on immortality.—I Cor. xv. 53. (Not inherit thru the flesh, but put on. By receiving Christ, keeping his sayings, and growing up into him, the old carnal inheritance is forfeited, and Godlikeness, wholeness, immortality is obtained.)

"To be carnally minded is death; but to be spiritually minded is life and peace.—Rcm. viii. 6.

"They that are in the flesh cannot please God.—Rom. viii. 8.

"But *ye are not in the flesh*, but in the Spirit, if so be that the Spirit of God dwell in you.—Rom. viii. 9.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. iii. 16.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit

that dwelleth in you.—Rom. viii. 11. When the body is quickened, will it still be mortal, just as before it was quickened? Note that it is the body in which the Spirit dwells, not the dust of what was once a body, that is to be quickened. The indwelling Spirit quickens that in which it dwells.

"Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. . . . If we live in the Spirit, let us also walk in the Spirit.—Gal. v. 16, 25. There is no condemnation [death, returning to dust, is the condemnation past because of sin] to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. viii. 1.

"Put off the old man with his deeds; and put on the new man, which is renewed in knowledge after the image of him that created him.—Col. iii. 9, 10. See Eph. iv. 22, 24. If any man be in Christ, he is a new creature, II Cor. v. 17. (*Is, not will be* after returning to dust and being raised again.) We are in him.—I John v. 20. Christ is in you.—II Cor. xiii. 5; Col. i. 27. We are partakers of Christ.—Heb. iii. 14. Ye are the body of Christ.—I Cor. xii. 27. Ye are risen with him.—Col. ii. 12, and iii. 1. (Resurrection without physical death.) As Christ was raised from the dead, . . . so we also should walk in newness of life.—Rom. vi. 4. (And as death has no dominion over the risen Christ, it has none over those who walk in the newness of the Christ life.) This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.—I John v. 11, 12.

"We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—II Cor. v. 4. (Physical death avoided by being physically quickened.

"We shall not all sleep, but we shall all be changed.—I Cor. xv. 51. Let us not sleep, as do others; . . . for they that sleep sleep in the night.—I Thes. v. 6, 7.

“ ‘Watch!’—Matt. xxiv. 42; xxv. 13; Mark xiii. 35; Luke xxi. 36; Rev. iii. 2. There is no watching in the grave.

“For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit [grave] cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.—Isa. xxxviii. 18, 19. The dead praise not the Lord, neither any that go down into silence.—Psa. cxv. 17. For in death there is no remembrance of thee: in the grave who shall give thee thanks?—Psa. vi. 5. What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?—Psa. xxx. 9. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?—Psa. lxxxviii. 11, 12.

“The belief that death is the ‘gate to glory,’ that it is the ‘voice of God calling his loved ones home,’ is anti-Christ and anti-Scriptural. *All they that hate me love death.*—Prov. viii. 36. I am come that they might have life; but the thief cometh not but for to steal, and to kill, and to destroy.—John x. 10. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that thru death he might destroy him that had the power of death, that is, *the devil.*—Heb. ii. 14. Jesus’ death was physical; hence physical death is meant in this passage. Righteousness delivereth from death.—Prov. xi. 4. In the pathway thereof there is no death.—Prov. xii. 28.

“Man is not by nature immortal. We are told to *seek* immortality and eternal life.—Rom. ii. 7. We must put on immortality.—I Cor. xv. 53. By patient continuance in well doing (Rom. ii. 7), abiding in him (John xv. 4), continuing in his word (John viii. 31), growing up into him in all things (Eph. iv. 15), increasing in faith and knowledge, doing the truth (John iii. 21), walking in the light (I John i. 7), is this much-desired victory gained. Timothy was a ‘man of God,’ he was preaching the gospel, yet he had not laid hold on eternal life, and was exhorted to do so.—I Tim. vi. 12.

"The claim that men are by nature immortal, and do not die, and that what we call 'death' is but the release of the soul into fulness of life, is absurd and anti-Scriptural. Men *do* die: only those who find and walk in the narrow way that leads to life, can escape. Dead men go to the grave, not to heaven. Man did not become a living soul until the breath of life was breathed into the physical body; and when the breath of life leaves the body, man ceases to be a living soul. All who have fallen asleep would be perished forever (I Cor. xv. 18), but for the fact that there shall be a resurrection of the dead (Acts xxiv. 15), when all that are in their graves shall come forth.—John v. 28.

"The years of the wicked shall be shortened.—Prov. x. 27. Bloody and deceitful men shall not live out half their days.—Psa. lv. 23. Yet sinners frequently live to the age of eighty. If the wicked do not live out half their days because the poison of sin shortens their lives, what poison shortens church members' lives, seeing they live no longer than the wicked? Even under the old Law, which was only a shadow of good things to come, obedience guaranteed lengthened life. How much the more, then, should those who claim to be obedient to the higher laws of Christ have life lengthened beyond the years of the wicked? Is it not because they are poisoned by damaging teachings? 'O my people, they which lead thee cause thee to err.'—Isa. iii. 12. My people are destroyed for lack of knowledge.—Hos. iv. 6. The blind are led by the blind, and both fall into the ditch (grave). People have been taught that death is a friend. It is an enemy.—I Cor. xv. 26. Children are taught to lisp, 'If I should die before I wake;' to expect death at any time, and to sing songs of death. In Sunday-school the teacher talks death to them; the superintendent prays for a 'peaceful hour in which to die;' the preacher relates stories about fatal accidents and death-bed scenes, and in deep impressive tones cries, 'It may be your turn next!' The poison of asps is under their lips.—Rom.

iii. 13. Their tongues are full of deadly poison.—Jas. iii. 8. A funeral is made an opportunity for gathering people together and putting them under the influence of life-shortening suggestion. They keep the mind filled with thoughts that are inimical to health and life.

“Why not learn a lesson from the Levitical law, which made it an act of uncleanness to touch a dead body, or to enter a tent wherein was a dead body, or even to touch a grave?—Num. xix. 11-16.

“Is it any wonder, then, after being brought up under such morbid, unhealthy influences, that church members are as short lived as their ungodly neighbors who never see the inside of a church? With such constant dwelling on death, with such poison preached and prayed and exhorted and sung at them, is it any wonder that outsiders, as a rule, are stronger and healthier, and longer-lived than church members? To be plain, the church member receives at church that which is as damaging to life and health as the wicked man receives in his haunts of wickedness. The followers of Jesus should be so superior in every way that ‘all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.’—Isa. lxi. 9.

“People of late are becoming great newspaper readers, and newspapers are filled with accounts of disasters and deaths. Hence people who do not attend church also are being weakened by that which suggests life-shortening thoughts. This evil is growing. Unless a great change comes over papers and churches soon, the next generation (outside of those who come to know the truth and walk in the light of life) must search among the illiterate backwoodsmen who never see a paper or a church, to find strong, healthy men and women.

“The ‘curse of the law’ (penalties inflicted for violating the law) was consumption, fever, all manner of diseases, sicknesses, and plagues.—Deut. xxviii. 15, 22, 60, 61. But Christ hath redeemed us from the curse of the law.—Gal. iii. 13. That is to say, he has redeemed

us (if we are able to receive it) from the curses brought on by sin—from diseases and sicknesses and plagues, the advance agents of death. Many who assume that they have been 'redeemed from the curse of the law' suffer and expect to continue to suffer all the penalties brought upon flesh because of the violation of God's laws, just as do other unredeemed sinners. They do not believe in real redemption.

"God has made provision for healing all manner of sicknesses and diseases. Witness the works of Jesus and the Apostles, and the promises to believers. He promises immunity from plagues and diseases and accidents (Psa. xci; Mark xvi. 18), so that 'nothing shall by any means hurt you,'—Luke x. 19. He promises renewal of youth (Job xxxiii. 25), and the renewed man shall be superior to the original.—Col. iii. 9, 10. The climax of such promises is capped by Jesus' promise that those who believe in him, and keep his sayings, shall never die.

"As Moses led the children of Israel to the borders of the promised land which he himself was not allowed to enter, so Paul directs those of his readers who are able to receive it, to the promise of everlasting life, altho he could not take advantage of it. He said, 'God hath set forth us the apostles last, as it were appointed to death:' that whatever fell to his lot was for the furtherance of the gospel. He admitted that death was working in him, but life in some who would read his writings (II Cor. iv. 12); that he had not attained to the resurrection, or even to have apprehended (Phil. iii. 12, 13); but he wrote to those to whom he said, 'Ye are risen.'—Col. ii. 12. The patriarchs died, not having received the promises, but having seen them afar off, . . . God having provided a better thing for us.—Heb. xi. 13, 39, 40. Since they have the promise of a resurrection from the grave, the better promise to us is the promise of not dying at all."

SUNSHINE THOUGHTS

BY M. E. DAVIS

[From the *Washington News Letter*]

"Each and every one is a creative center of Light, if so he wills to be. Mind is the motive power. Every soul can radiate sunshine.

"As you let joy and love beam from within and show forth in your countenance, so shall you in your pathway of life continuously walk in sunlight evolved from the Divine Center within you.

"Being a center of light, you can no more hide your light under a bushel, shining for yourself alone, than can the sun obstruct his own rays from our view. This is true because the Universal Law is established in the soul that consciously attains to an abiding state of joy and love.

"When light is let in there can be no darkness; consequently wisdom, health, abundance, youth and happiness maintain an abiding place.

"Sunshine is contagious, and the sunbeams, or soul-centers of light, mingle and attract and put forth each ray in its own power, all blending in one great presence of light and warmth, thus becoming one with the Universal."

EDITORIAL

It gives us great pleasure to learn of the excellent progress that the Birmingham, England, Esoteric Society is making. We believe that the Birmingham Society is progressing because its members are going at the work in the right way. Being an Esoteric Society the members are

holding strictly to their name, reading from the different Esoteric books and commenting upon the thought contained therein, asking and answering questions; all of which carries the thought more directly to the mind of the individual than is possible to be done in any other way.

There is a broad field of important work for any person who wishes to start a branch Society, to call out a few friends for the purpose of reading and studying the Esoteric literature. By making known generally that there are such gatherings many additional persons may be attracted to assist in the building of what may become a large and prosperous Society.

There is no doubt that the Birmingham Society will continue to grow; and if its members maintain the spirit of devotion and love to their Creator, they will be surprised at the help that they will receive from the Spirit, so that knowledge and wisdom will flow in to keep them in the straight and narrow path that leads to immortality in the body here and now.

IT is to our minds a remarkable fact that there is on the part of a large majority of the people so little real interest in any one central thought. Their interest seems to be centered in societies in which all kinds of thought can be discussed, or, in other gatherings where the mind can be entertained without the individual being required to do any practical work on himself. It has been now about forty years that there has been a large and increasing number of people that call themselves "Truth seekers," "students of Truth" and "seekers of knowledge." When a new teacher comes along with a new cult these people go to hear this teacher and then they declare, Oh, this is wonderful! This is grand! This is just what I have been seeking! But as soon as another new teacher

comes along (it does not make much difference what new idea he or she may have to present) the same crowd of persons will run to hear him or her; then they will give their support to this last teacher, and he or she is to them the Great One for just a little while. They are "ever learning, and never able to come to the knowledge of the truth" (II Tim. iii. 7). No more reliance can be placed in such people than can be placed in the winds.

We know that there are people who are really and earnestly seeking to know the truth, and the great problem, in the minds of the writers for this magazine, should be how to write articles that will present the truths really adapted to the needs of this earnest class of Truth seekers, to hold their interest and to lead them up to the high plane of immortality. We know that those who are seeking to know the truth because they realize that they need it for practical use, will receive it and will hold to it and will progress thereby. But the great need of the people at the present time is to free themselves from the dark psychic wave that is sweeping over the whole world, to become free from that benumbing influence so that they can actually realize their own consciousness and know and use their own minds.

THERE have been many prophecies concerning the present and immediate future time in which the dark forces will be so strong that but very few will retain and be able to use their real mind and soul consciousness. Some have prophesied that this will continue until the last great struggle of human life is upon us, and prophecies are numerous that there is a time near at hand when the whole world will come into a bloody war, which will be short but terrible; and that after that time the dark cloud will pass away, and the people will awaken to the real consciousness of Spirit and of the need of righteousness, of peace, of order,

and of concord; this will introduce to the world the New Age with its beauty and desirableness. This would be in fulfilment of many of the Bible prophecies as well as of the greater number of modern prophecies. It is an old adage, "Where there is so much smoke, there must be some fire", and there are such a great number of prophecies going the round in all parts of the world, concerning the present being the end of the Old Age and the beginning of the New Age; there are also many definite prophecies concerning great disasters that are coming to different localities. While we can not accept all these prophecies yet the fact that they are becoming continually more numerous makes us feel that there must be truth in some of them.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers ; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.

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Washington, D. C., June, 1914					
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BIBLE REVIEW

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SPIRITUAL FACULTIES

BY GUNNAR NAUMANN

"THE mind of the flesh (is) death; but the mind of the Spirit (is) life and peace."—Rom. viii. 6.

EVERY faculty of the mind is in its essence spiritual; but spiritual forces may work either downward or upward, down into matter and material things, into lower thoughts and ideals, or they may work up into ethereal realms and higher thoughts.

Paul speaks of the *carnal* mind in opposition to the spiritual mind. "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my [higher] mind" (Τὸ νόμῳ τοῦ νοῦς μου from νοῦς—the higher intellectual mind). (Rom. vii. 22, 23). "For the mind of the flesh [τὸ φρόνημα τῆς σαρκός, from ἡ φρην, the diaphragm, the lower mind] is death; but the mind of the Spirit is life and peace" (Rom. viii. 6).

In a former article it was stated that this inner mind does not originate in the brain, but in the region of the heart and lungs, and that the organs of the brain are the means of its expression.

The Spirit of Life is in the central part of the body, in and near the heart. "The life of the flesh is in the

blood" (Lev. xvii. 11). With every pulsation of the heart, to it and from it flow the currents of the creative energy that contains all the embryos of life-forms, of thoughts, ideas, will, desire, etc., i. e. of souls of all possible characteristics.

Thus man, like his Maker, is made a triune being, consisting of body, soul and spirit. The individualized spirit has a life and consciousness of its own, until in the fullness of time, both soul and body are perfectly spiritualized and made Divine, and thus conjoined with the spirit, making man complete in the image of God.

The soul is a tri-unity of minds—the sub-conscious, the objective and the super-conscious mind. As the sub-conscious mind the soul knows how to carry on all the functions of the body, how to heal and repair it, how to use all the impressions or suggestions received thru the objective senses, and many other duties it performs. As the objective mind the soul is conscious of its own personality and of the objective world. But as the super-conscious mind the soul rises into the regions of the higher, spiritualized faculties and comes in close touch with the Spirit.

The body is also a composite of three distinct substances; the gross, material body; the astral body, or that finer substance nearer the mind and spirit, but a perfect counterpart of the physical body; and the spirit body. The inmost Divine spirit is one indivisible life element. Hence, in the last analysis, man is a sevenfold composite being. The spirit and the spirit-filled soul, only, can penetrate the mysteries of this marvelous being. (See I Cor. ii. 9-11.)

The work of the Spirit is to produce a soul mind) conformable to its own pristine character and purpose, by incarnation, or many incarnations, thru the influx of its creative energy into the body. In and thru this work the in-

dividual spirit itself is made perfect. (See Heb. xii. 22, 23.)

But each one of these distinct entities must by itself, as it were, evolve towards the ideal of its being, before a perfect union of conscious spiritual life may take place. I say, *as it were* by itself, because it seems to the natural mind as if *it*, or the personality, is the only thinking and willing actor; while really it is the spirit within which acts, as far as the mental and physical limitations will permit. The same is true with regard to the body and the spirit. These three act and react upon each other until a perfect union, or harmony is made possible and is established.

When the soul attains to the higher plane of the regenerate life it awakens into a conscious unity with the Spirit, transforming the body also into its purified eternal dwelling, all together making the perfect man in the image of God.

The very thought-image, the *Logos*, that from the beginning sends the spirit forth on its path, contains the character, purpose and destiny of its being and consequently all the life experiences and transformations of the soul, its *karma*, necessary to fit it for its place in the universal economy of the ages. For this reason some souls go thru earth life experiences of the lowest depths of sin and degradation before they learn and rise into higher realms, while others learn thru the higher mind. We may never fully pierce the mystery why this is so, but we may rest assured that there is an ultimate, grand purpose for all, and for each one in his particular place.

If during the earth-life the soul does not conform to the promptings of the spirit, but falls deeper and deeper into the carnal and material things, the Divine spirit recedes and those inner regions of the body are taken possession of by evil spirits. Then from the heart proceed evil desires and thoughts, exprest thru all the faculties of the brain.

We are approaching the climax of all the evil in the world. This is to be made manifest in the appearance of "*the beast*," or the beast-nature in man, in Government and Church powers. It is the natural outgrowth of the lower mind left to itself; but it is well that it cannot rise to the powers of the enlightened soul, for it darkens the spiritual mind and causes its own destruction. If this were not true the works of God would be destroyed. The elevation of the higher mind is by way of the cross, corresponding in the body to the arms, shoulders and head; that is thru the death of the carnal nature of the lower mind and thru regeneration we enter His Kingdom of Light, the life current is turned upward, filling all the faculties of the *voûs* with spirit energy.

Now, all the faculties may be used for a higher, spiritual purpose. Even the faculties considered as belonging to the lower nature, such as amateness, acquisitiveness, combativeness, *etc.*, are now infused with thought-images of the opposite order. It is evident from Anatomy and Phrenology that the very same faculties may be used for either good or evil; that there is no faculty of the mind intrinsically evil. Elohim pronounced the work of creation to be "good;" that is, the creative energy is in its essence absolutely good; hence all created things must be entirely good both as to interior causes and principles and ultimate results.

From what has already been written it is evident that the spirit *must* first take the downward course into matter and into ideas of material and animal existence. Those who have a clear conception of the nature of the spirit and of the cause world know why this is so. The cause world does not consist of created things, but is unformed, eternal substance. Like YAHVEH himself *It is*, or "will be what It wills to be."

This "will be what It wills to be" necessarily carries

with it the idea of its opposite, *not* to be what It wills not to be, altho this is not exprest, because with the Divine all things are positive, the negative existing only as rejected thought-images. Nevertheless these rejected thought-images are, as it were, a basis for good, because every good and true thought-image must have its opposite of evil and false, otherwise it would be dissipated and of no effect.

The creative energy emanating from the Divine (substance) and being transmuted into individualized spirit endows the spirit with its own "will to be" or "will not to be" idea. But as in the Divine the will to be is from free choice, impelled by the Divine Love and directed by the Divine Wisdom, so the spirit must of necessity, in order to attain to its intended goal of individual, Divinesonship with inherent life of its own from the Father, have these qualities of free choice, will, wisdom and power to make itself what it wills to be, rejecting all thought-images of falsity and evil, and attracting and holding the good and true. This is the law for the creation of man into the image of Elohim YAHVEH. No other way can be conceived by which man may become an individualized Divine Being, one of the Elohim, or co-partner with God in the creative and redeeming work of the ages.

The spirit, therefore, having the Divine attributes within itself in a latent state, must thru various experiences rise to the fulness of its own independent will to rule over all the lower creation, including its own lower mind—must come to a consciousness of its own "Ego" and say, "I will." This is the highest faculty of the soul, the consciousness of the Divine "I" and the realization that this spirit "I" is from and in God, having a perfect power to subdue and to rule over all things below. The recognition of this spirit Ego, the real self, and the recognition of God, the Elohim YAHVEH, the Father-Mother

Spirit, go together in the spiritual man as one idea, as Jesus said, "The Father and I are one."

But what this "I" is, this real Ego or individual spirit, no man can tell, any more than he can tell what the Spirit of God is as to its substance. All that we can say is that the "I" exists; it is here in you and in me. It is not your soul; it is not your mind; it is not your will, not even your personality, your character. It is something that has, or may have, command over all these.

When you attain to a state of consciousness of this Ego, you may form your thoughts, your will, your love and your emotions and all the soul faculties as *you will*, that is as the real "I" or "you" will. You then have the power to make the soul such as you will it to be.

This consciousness of the Spirit of God and of the individual, Divine spirit in you, dwells in the highest part of the brain, in the faculties of veneration, spirituality, and ideality. Between these higher faculties and the lower at the base of the brain, all the other faculties lie in order, and the law of polarity between the higher and the lower is always active to establish harmony. But it is only thru the power of the regenerate life that every faculty may become truly spiritual. The spirit Ego must be in full control; to each faculty the mandate goes forth, to be what the "I" wills it to be. In the Lord Jesus the Spirit was in perfect control of all the mind and therefore he said, "The prince of this world is coming and has nothing in me." And as to the rejection of all falsity and all evil he said, "I beheld Satan as lightning fall from heaven."

When perfect order is established in mental spheres and the faculties of the mind are spiritualized, all ideas unite into the one universal idea of God. Causality, order, time, etc., will cause the mind to see the perfect system of all the works of God. The regenerate, spiritual

man will quickly notice if any faculty is out of tune with the rest. He sees all the truths as one. Therefore beware of segregate ideas. To separate ideas from the grand, universal whole of the Divine Idea is to turn them into channels of selfish and deceptive propensities. Paul said, "Beware of the dogs, beware of the concision." This separation of thoughts from the grand Universal Harmony of all truth is the cause of schisms and contentions.

The spiritual faculties of all the true, regenerate children of God will harmonize and complement each other. The body of God's people that is now being prepared must have as it were one mind and heart. They will see the whole truth and will act together in unison. When they are gathered together into one body their spiritual powers will be developed to perfection. The most wonderful faculty, *spiritual memory*, will then cause us to see from the beginning to the end, to become conscious of the whole plan of God worked out with each individual and with the human race thru the ages. But this leads us into a field of meditation that we must leave for our next article.

Divine love and peace be with you.

"It requires a greater strength of character to appreciate your enemy's virtue than to fight him. No nation or individual can be great if it or he does not appreciate the good qualities of others, whether they are friends or foes."—[*Christian Yoga.*]

ESTABLISHED FOREVER

BY H. E. BUTLER

"WHATSOEVER God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."
—Ecc. iii. 14.

THE unfortunate part in talking to the people of the world on these great subjects, is that when we speak of God and of what God does the minds of the average men and women at once revert either to some mythical, intangible something, away off in space and beyond the understanding of the human mind, or else they think that all the God there is is in themselves. It is so difficult for human consciousness to realize that God created all things—the earth and all that grows upon it—trees, plants, animals and human life. If this could be realized then when it is said, "Whatsoever God doeth, it shall be forever," the words would have such a positive meaning, such a broad, expansive, all-comprehensive meaning, for God is the only real—all else is but a shadow—take God out of nature and there would be no nature, there would be an infinite nothingness.

"In him we live, and move, and have our being" (Acts xvii. 28). Do you believe it? Can you realize it? Perhaps you do not believe it, or cannot realize it now; but when you have perfectly united your life with God, when you have turned your attention away from the shadows of the material world, and have opened your eyes toward the heavens, there will be times when you are able to look into the very heaven of heavens and to behold the Father in his glory.

When we say to you, "heavens" your mind reverts either to limitless space where to you there is nothingness, or to a great city somewhere "beyond the bounds of time and space," with a God seated upon his throne ruling with authority, and sometimes ruling even with arrogance, but all this is a creation of the human mind. When the apostle John said, "God is love" he approached only from afar that wondrous center from which radiates, not only hope, but wisdom, knowledge, understanding, power, and all that we can imagine that is noble, sensible, and good; for with God's great knowledge and Infinite wisdom, all he does is done because it is necessary to be done. That which God does is not transient; it is not fleeting; it is eternal. You may say, "Why, a man is here but a few days and is gone; earth is constantly changing; nothing remains." But does nothing remain? Does not the spirit of life and power that gave birth to all that is remain? It is forever! As it is the cause, it may produce a plant to-day, a giant forest to-morrow; and again it may produce the man that comes and destroys the forest and tills the ground; but the same spirit, the same word, the same cause, will go right on forever. And you say, "Why, that is the law!" And so it is the law, for our God is the cause of all law; he moves in all forms and causes the earth to bring forth of herself; every plant and every tree to bring forth of itself, and all the laws of nature, it does not matter of what character they may be, are the workings of that Infinite Mind.

When this picture is established in your own consciousness, then turn your thought and try to realize what is meant, what is comprehended, by the words, "Let us make man in our image, after our likeness; and let them have dominion"—to become *like* God who spoke the word and caused all law to be and to operate and to control; for *you* to obtain that power, that knowledge, that

executive ability to cause to be, to cause action, to cause manifestation. "Ah!" one says, "that is magic." Well, it does not matter what you call it, but the time must come when man will possess those powers bearing the likeness of the powers of the Father, the powers of the God of the universe.

"Whatsoever God doeth, it shall be forever." Has he accepted you? Has he taken you by the hand, as it were, and established you in the law of righteousness so that you know that you are accepted of him? If he has, then know that that acceptance is not transient, that it is eternal. Do you feel, deep down in the soul, that you are the son or the daughter of God? If you do, then remember that that sonship or that daughterhood, is not transient, that it is forever; that in place of realizing it to-day and never again, the realization may pass to-day, but it will come again to-morrow with greater vividness; and as you go on, faithfully subduing the external and perverted senses and living in and for the Spirit, that realization will broaden. Then you will know that there is no power in heaven or in earth, or under the earth that can remove you from that oneness with the Father and from the consciousness thereof, and that no evil can befall you; for as the Psalmist said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold, and see the reward of the wicked" (Psa. xci. 7, 8).

Oh, that you could realize what it means to consecrate your life to God and earnestly to seek until you find the consciousness of your acceptance with him! When you have done this then you may know without a doubt that you are established in a condition of joy and peace and unity with the very Source of all Being, and tho enemies may rage, even tho wars may sweep over the earth, or

even tho the earth itself may pass away, you will remain undisturbed, without fear, without the slightest anxiety, dwelling peacefully in the bosom of that Eternal One. Tho your physical mind may be busy with the cares of this world, transacting the duties that come in your pathway, yet the earth's disturbances will bring to you no anxious care, no worried moments; but you will move steadily on like a mighty force that nothing can resist; because in you then will dwell that Infinite Will that made all things, and that can cause all things to yield to the progress of such a soul. The trivial things that now seem so great to you, will then be seen as they really are — only the trifles of a moment or of an hour.

When a few such souls as these come together under the governing power of that Infinite Mind, to start to build a kingdom of heaven on earth, they will come together in that peace and in the consciousness of that power, that not only nothing can resist, but will at once begin to create, to establish, that kingdom of righteousness, of holiness, of peace, of joy, and of Godlikeness.

“Whatever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him,” therefore no person or persons can take any thing from or in any way hinder such an organization because it has in itself Divinity; and it will create upon earth a heaven so crystalline, so perfect in spirit, that angels from the highest heaven will come down to earth, and will associate and be as familiar with this body of men as we are with our dear friends. Here finite thought ends, here capacity of words ceases. But the consciousness of the purified soul goes on, beholding wondrous things, which expand and grow, as the soul in its flight soars into the unknown.

Divine peace be with you.

FAILURES

BY E. O. RICHBERG, M. D.

"ALL nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good."

As Pope thus express his belief, in that wonderful "Essay on Man," so do we observe, that in whatever direction we look with unprejudiced eyes, there is no evil, no discord; there are no misfortunes. The more highly developed among us are enabled to apply this belief directly to their fellow-beings—refusing to join the chorus of criticism and denunciation which arises from the many who claim the right of finite men to supplement the Creator's work by meting out punishment to such as seemingly are below their own levels in righteousness. Those finite judges, the dominant majority, fail to recognize their own intimate relationship to such (proclaimed) wrong-doers, and as blindly as the wrong-doers they intrude upon their neighbors' rights.

When a present-day martyr to Commercialism sees his nearest and dearest ones famishing, dying for lack of food plentifully in evidence on every side, suffering worse than death for lack of protection from the biting frosts for whose attacks he is in no way responsible, and for their physical salvation he "steals" from overstocked supplies of indifferent oppressors, his finite judges identify him as a criminal and seek to further incapacitate him

as a provider and protector. What crime has been committed—by whom? What germs of hate, cupidity and revenge have been deeply implanted to fruit in future generations?

When, in his daily occupation or during his pursuit of pleasure, man's physical body becomes tainted with disease-breeding germs, from stream, shrub or serpent, and body dissolution threatens, man pronounces the cause, "evil;" but when, in different form, that same "evil" is prescribed by the physician to *save* from body dissolution a victim to malignant conditions, man pronounces it good—a medicine. The substance is unchanged in its character, the only change is in human understanding as to its use. So may we study humanity, animals, vegetation and the so-called inanimate things of creation, to find them all, like every created thing and every occurrence in life, as water, fire, heat, cold, the sunlight and the forest, possessing like cupidity, benevolence, curiosity, anger, indifference, fear and love, and that all are *for a purpose*, and that man, alone, is endowed with ability to study, learn and profit by these diversified creations.

A knife in man's hand is equally potent for good and (apparent) evil, for health or for suffering and death, even as the fountain of blazing oil or the water-supply to your private sanctum.

A personal experience in point: The family had been away from home for the season. A young daughter, inexperienced but with abnormally developed self-esteem, returned before the others and decided to clean the (Pasteur) filter against the advice of helpers in charge. Knowing nothing whatever of its relationship to the supply pipes, she immediately disconnected the reservoir from the supply pipes, and, true to Law, Lake Michigan began to pour into the apartment, the water rapidly surrounding her.

A few inches of water over the one floor, soon became an all-pervading pond thru the house, while the frightened watchers hastily mounted chairs and tables.

Self-esteem, however, *thus stimulated*, generated ingenuity and during a noisy discussion as to the probable location of a plumber, the energetic daughter found a movable handle by which to shut off the inflow of Lake Michigan, and voted herself a "success."

Much minor damage to property resulted but, as to the incident, was it a misfortune and was the daughter guilty of wrong-doing?

Death and disaster are familiar to us all, wherever we go or stay. Sometimes the blame falls upon man and often must perforce rest with God. In the former class of cases, we *punish the man* if he can be located and caught; we try to recognize the will of God in those occurrences for which we cannot hold some brother responsible. With what poor grace we bow to His will is evidenced by the customary comments heard on the ravages of earthquakes, floods and whirlwinds! would almost seem that lack of power is the only reason we are lenient with Him!

Each disaster offers its own lesson and when we regret and lament over these lessons we are disloyal to the Creator, and we resemble most the spoiled or foolish child who weeps or protests when arithmetic is presented for his consideration. Like the child, we too often disapprove of the *methods* of the Great Teacher.

Many earnest students of Esoteric Principles become early discouraged because of "failure" to attain, *in their estimation*; but our *first* lesson teaches that there *can be no failure* with the faithful, while will and effort continue. Our failures are in seeming only, and because of man's own limited or immature understanding.

Tho *our* plans miscarry, tho dear ones, even as we pray

for their well-being, suffer ignominy or death, the One, who knows and loves all, makes no mistakes, neither can his *loyal* children. While striving for righteousness, we cannot fail—only as the child fails to walk with several falls. Thru suffering to conquest is the Law, and *shame* in human eyes *may be courage* in His, even as a crime of one age, tribe, or locality, is a virtue of another. Let us count the accomplishments for which we strive and wherein we have recorded ourselves as failures, to be rather only incidents, by-paths or approaches to a higher goal which, thru them, becomes visible or accessible.

He who, thru suffering, parts with his physical body may find himself thereafter, much farther on the road to happiness and loving helpfulness, to Sonship and Dominion than we who would have prevented his exit, which seemed hasty to us who record it as a misfortune, a disaster over which we grieve.

So long as we know, with a persistent and consistent faith in His wisdom, that He is ever piloting humanity, His children, over boisterous seas of *His own creation* and for a Purpose, into the peaceful and protected harbor designed for them, while opening our hearts and understanding to a recognition of His methods, His presence and His Love—we must recognize a perfect wisdom in *all happenings* about us and thus we shall learn to feel no disappointment, regret nor sorrow that our finite plans were not accomplished thru our devoutly-breathed faith. When we all recognize the will of YAHVEH as identical with the higher or interior will of man, then indeed may we claim to have regenerated the body and to be prepared to functionate as part of the Body of Christ. How many of us have thus ceased to record our own “failures,” to experience a keen sense of disappointment when our plans and hopes for ourselves and for others are not realized, to measure the results of our prayers and efforts to-

ward regeneration by these lesser, human standards?

Hoping to awaken and to focalize the work of regeneration, and thus to hasten the Great Day when men shall truly become "parts of one stupendous whole" this is submitted for consideration.

THE CITY OF PEACE

BY ANDREW STRONG

BEAUTIFUL City of Peace,
Jerusalem descending,
Home of the Father's chosen,
Where love is never-ending.

In this wonderful City of Peace,
Where love dwelleth aright,
There is no need of sun and moon,
God's glory is so bright.

The Lamb is the golden lamp,
God's glory the brilliant light,
In the heavenly City of Peace,
After the passing of the night.

The passing of the night
Is severing the sensuous bonds of earth.
The beautiful City of Peace
Is the glorious heaven re-birth.

Break the galling chains of earth!
Be free from earth and its sin;
Turn to the wonderful City of Peace,
And thru its gates enter in.

The bright and morning star
Leads to the path of truth,
And to the glorious City of Peace,
Which thou shouldst enter in thy youth.

Follow the way of truth,
Swerve neither to left nor right;
Enter the delightful City of Peace,
With the passing of the night.

"The kingdom of God is within you,"
The Master has rightly said;
Grand City of Peace for the *strong* and *living*,
And not for the weak and dead.

Be strong and obey the Master,
Follow the light Divine,
And the beautiful City of Peace
Is forever, ever thine.

Glorious City of Peace,
Home where my soul doth dwell,
The grandeur of whose glory,
No human tongue can tell.

To the beautiful City of Peace,
The Master leads the way;
Earth becomes a heaven,
Midnight changed to day.

Let us dwell together,
In joy and perfect love,
In the heavenly City of Peace,
One with the Father above.

HUMAN RESPONSIBILITY

BY L. D. N.

The sphere of self-consciousness and volition is the true sphere of personal responsibility because there is within it conscious freedom of choice in the mode and direction of the personal activities. Man is at liberty to turn within and receive and follow the leading of the Spirit, or he is free to yield to the solicitations of the an-

imal nature. Every man is conscious of these apparently conflicting tendencies of his nature, and that his choice entails personal responsibility. Man feels a sense of defeat and degradation when he has yielded to the animal nature against the protest of the Spirit. He feels also a sense of dignity and noble achievement when thru spiritual inspiration he has subdued and overcome the clamor for personal indulgence and won a victory over his lower nature. Thus is verified the apostolic statement that the flesh lusteth against the spirit and the spirit against the flesh, and the fact of personal responsibility indicated in the universal experience of mankind.

The only way to human achievement or true development and progress, is therefore disclosed to the personal consciousness of men, the truth of which universal experience is a perpetual confirmation. This highway of holiness is entire consecration to God and personal cooperation with his spirit in the inward life in overcoming the resistance of the animal and the physical, bringing them into complete subjection to the soul, and perfecting the body as an organic instrument for the higher activities of the soul, in the work of achieving complete mastery over all environments. This emphasizes the importance of the early and proper training of the human will in the supreme lesson of life, obedience to and cooperation with established laws.

The Master himself attained his transcendent life and achieved his marvelous victories thru perfect obedience to the Divine voice within. He said of himself, "My meat is to do the will of him that sent me, and to finish his work." In this he stands as "the way, the truth and the life" for all men. Each man has thus to finish the Father's work in and thru himself, by this personal cooperation. In this way man gains the mastery not only of his own physical organism but may measurably con-

trol the phenomena of the outward world by which he is envired.

Absolute Justice being of an essence kindred to and even homogeneous with the Deity, has its home in that world, and is capable of beholding eternal realities. Its affinities are all there, and it yearns, even amid the seductions of sense and material ambitions, for that nobler form of life. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi. 7).

"THE FIERY DARTS"

BY MARY, (London).

IT is not necessary to have traveled far along the narrow path, which leads its wayfarers in a direction contrary to that of generation and consequent death, before the fact becomes patent that there is a mighty, organized force whose object is to oppose spiritual growth and to force the traveler back to the broader ways of generation.

It has always puzzled those who ponder such facts that there should be recognized among all religious peoples a being (Satan in the Christian religion) who stands at the head of organized evil, much in the same way that God is the embodiment of all that is good in the universe.

The ancient materialism which held before men's minds a glorified human equipped as an earthly sovereign to represent the idea of God, also fashioned a material conception of the Evil One. Milton's "Paradise Lost" portrays very forcibly the popular idea of Satan which was current at the time when the poem was written.

As we have outgrown this especial form of materialism,

we have dropt the material Devil out of our calculations, tho of course still leaving unexplained the existence of evil.

But, when spiritual man turns in grim earnest to follow the Voice of the Spirit as it leads the soul along the Narrow Way, there is driven home to him more and more forcibly the fact that organized evil both embodied and disembodied does exist, and this presentation of the truth about evil and its representatives is part of the armor which the truly consecrated soul receives.

In one of his most heart-rending ejaculations St. Paul regrets that the enemy he has to combat is not in physical form as he himself is, that he might meet him face to face and tilt intellect against intellect, or physical force against physical force.

To-day more than ever before the Christian's warfare is waged on planes other than the physical and were there not legions of the Heavenly Host around the struggler to strengthen and to refresh him, so great is the knowledge possessed by the Enemy that it were impossible for the captive to burst the bonds of illusion which keep him chained to sin and ignorance.

Of all the weapons brought to bear upon the sin-sick soul the subtleties of mental suggestion form some of the earliest and most difficult to combat. It would appear that on the psychical planes as on the physical, evil is rampant in the cloak of goodness, the wolf prowls in sheep's clothing, for immediately truth and knowledge have been imparted to the soul, evil is there present, with counter-suggestions of falsehood veiled as truth, to seduce the awe-struck one from the path ere Truth may have established herself with mature and enlightened consciousness.

God reveals the truth to his new-born sons at sundry times, when in his Divine Omniscience he sees that truth

is needed, but only a little at a time, for each grain of truth must become living and incorporate before it becomes a living and everlasting reality.

Immediately the truth has been grasped by the aspirant, there follows a volley of falsehood generally in the form of exaggerated truth, to veil the true light and to stifle the seedling which is destined to bear the fruits of life and immortality. How difficult it is to describe this subtle form of attack, none know save those who have wallowed in the mire.

Then there are the wholesale suggestions of doubt and suspicion directed generally against those who have been the instruments in God's hands to bring us the light of truth. We discover so much of the new thought which has been presented to us by the evil ones to be error, that we are loth to trust any one, and the silent, voiceless suspicion and doubt seem so real, that were it not for the impelling nature of the Divine Spirit urging us forward, it were hard not to sink back into the slough of indifference and death, the turning from which has been the cause of so many difficulties.

There is no need to continue to detail the various forms of suggestion which are used to weaken the will and to shake the confidence of the Pilgrim, but it behooves all who experience these forms of adverse suggestion to enter into the Great Silence where nought is heard save the Voice of the Spirit.

It is an old saying, "Whom the gods would destroy they must first drive mad," but it is far truer than is apt to be supposed. There are enemies nearer than we could ever imagine—in our homes, among our friends, yea, and nearer still for, in invisible form, they may desecrate even our physical bodies, ceasing neither day nor night to combat and to render void each holy thought as it is formed; so that the greatest difficulty is found even in recog-

nizing truth when it comes, so many are the siren voices of deception.

There is only one way to steer safely thru this dark and dreary passage, and that is to let the great Name of YAHVEH vibrate continually day and night thru every fibre of our beings, to watch without ceasing at the portals of the mind; for in His Name we too may cast out devils and hear in all its limpid resonance the Spirit's guiding Voice.

One warning is necessary here to those who have sufficient courage to venture on this perilous sea, and that is if the consecration vow, the threefold renunciation of one's being to God, is not absolutely sincere, no one, not even God himself, can save from the Monster at the threshold.

Here is a prayer given us by one who knew its value; and all who can breathe it in sincerity have nothing to fear, tho there may be many a hill of difficulty to climb and many a faulty step to retrace—remember God and one make a majority:

“To thee beloved Father, I gladly devote, consecrate, and sacrifice all that I am, have, or ever hope to be or to have, to be used by thee for thy Divine purposes. I have ceased to live for myself, for my own plans and ideas. I desire to know thy will, solely that I may do it, and it alone, now and for ever more. Do thou thy will in my body, soul and spirit, that these may be conformed to thy eternal purposes. Amen.”

A MAN who is not kind and courteous to his neighbors is not a safe man to be entrusted with the responsibility of a broader and more effectual sphere of action.

THE TRUTH

BY ENOCH PENN

THE question was asked of Jesus, "What is truth?" In his prayer to the Father, Jesus said, "Thy word is truth." God's word went forth in the beginning. "Let us make man in our image, after our likeness: and let them have dominion over . . . all the earth." This word of God, namely, Godlike man, dominating all nature, is the vital, fundamental truth in nature. It is for the manifesting of this word—the bringing into existence of Godlike man to dominate all nature, to take God's place in the earth—that the world exists. All the forces and powers and processes of nature are moving toward the ultimatum of the purpose in that word. Because of this it was written of the Son, "By whom also he made the worlds," or, as it is in the Greek, "On account of whom also the ages he made" (Heb. i. 2). Again it is written, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and again, "The whole creation groaneth and travaileth in pain together until now. . . . waiting for the adoption [Greek, sonship looking for]" (Rom. viii. 22, 23). Thus we perceive that all nature exists, and that all the operations of nature are for the purpose of bringing into existence upon the earth sons of God; namely, men in the image and likeness of God, dominating all nature.

"We understand that the worlds were framed by the word of God." A word is a thought formed and expressed, or, a word is the expression of a thought. So we perceive that God thought the world into existence. And God is

thinking sons into existence. Is thinking, we say, because man is not yet a finished product, is not yet Godlike, has not yet dominion over all nature.

The material means whereby man becomes Godlike; that is, becomes a son of God, is exprest in the words, "Whosoever is born of God doth not miss the mark: for his seed remaineth in him: and he cannot miss the mark, because he is born of God. In this the children of God are manifest" (I John iii. 9,10). The mark aimed at by the Creator for the man is Godlikeness and the dominion. Man cannot miss this mark, if he retains all his seed.

The processes of the Creator are not all beyond man's ken. Those who strive for the regeneration thru the overcoming of the loss of the seed, and at the same time watch carefully the movements of the bodies of the Solar System and note their effect upon their organisms, can observe that the motions of the heavenly bodies cause a vitalizing or impregnating of the seed; and this vitality becomes a power usually too great for one to control, and so the seed escapes.

"God is spirit." He is everywhere present, "Do not I fill heaven and earth?" God the Spirit is Mind. The heavenly bodies are the material organs of this Infinite Mind. The planets as they swing in their orbits are the organs of the Infinite Mind formulating thought. Formulating the thoughts that are the forces and powers carrying on the works of creation; building man into the image and likeness, and developing in him the powers, of the Mind that made him. "I know the thoughts I think toward you, saith the Lord, thoughts of peace and not of evil; to give you an expected end" (Jer. xxix. 11).

The temple at Jerusalem was a symbol of man, "Ye are the temples of God," and the rites and ceremonies of the temple were symbolic of the vital processes of man's body—more correctly, of the vital processes of regenerate

man's body. Every day there were placed upon a table in the holy place twelve fresh loaves of bread, these were to be eaten that day and by the priests only. To eat any thing is symbolic of incorporating the life quality that it represents into oneself. For this reason Jesus said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John vi. 56).

Every day as the earth revolves, there rise in their order the twelve signs of the Zodiac. Each sign as it rises impregnates the seed of living organisms with its life qualities. The eating of the twelve loaves of shew bread symbolized incorporating these twelve qualities of life. Sensitives frequently hear these signs rising; for as they rise they cause a ringing sound in the ears. As the Moon passes from sign to sign, there is a distinct change in the mind-currents of the world. This change of the life-qualities caused by the moon impregnates the seed with a more intense life, to the degree that when the moon reaches the place where it was at birth, few are able to hold the seed. Was not the feast of the new moon that Israel celebrated with such joyous acclaim with the sounding of silver trumpets, a memorial of the newly-received life from the Fountain of Life, gathered from moon to moon as that orb swung its circuit about the earth? We think so. The earth and the planets as they circle about the sun produce similar tho more intense effects upon the seed. For these organs of the Infinite Mind as they move in their courses are formulating thought and impregnating the seed with that thought and with the qualities of that Mind, of the Mind of God. Life means activity. This infinitesimal portion of the Infinite Life, entering into man's organism, into the seed, becomes a power that few can control. If it is not lost but held for a time, this portion of God's life becomes added to the sum total of one's own life. A por-

tion of God's life entering into and becoming incorporated in man, causes him to grow, to become like the Fountain of his Life, God. Thus day by day, month by month, thruout the years, portions of God's life and mind are given to man, and as the kind of life determines the kind of consciousness, if this life is retained, man gradually becomes conscious as God is conscious, knows as God knows, becomes like God, becomes a son of God, and he can be what he wills to be; he can live forever. Thus man attains the Godlikeness and dominion determined concerning him at the beginning. Having life in himself he shall live thruout the ages, he shall live forever. "They that be wise shall shine as the sun, and as the stars forever and ever."

As there is the truth, there is also the lie, the antithesis of the truth. The generative impulse in man whispers, "Thou shalt not surely die." So man enters into generation. He casts away the God-life that has entered into and has become embodied in his seed. He casts away, or perhaps he is robbed of, that life which would in time make him like unto his Father, with power to live forever. And there is by this loss forced into his consciousness the fiat, "dying thou shalt die."

It is written that without the Holy City shall be "whoso loveth and maketh a lie." Those who love and practise this lie of the creative impulse that is being continually imprest upon the consciousness of all living, may not enter into that city. Nor shall they stand upon Mount Zion with those who follow the Lamb whithersoever he goeth, and of whom it is written that they are "not defiled with woman."

The invitation has gone forth, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. xxii. 17).

ECONOMY

BY H. E. BUTLER

"WHEN Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place, so the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."—John vi. 5-13.

DID you ever ask the question, "Why he that was able to create food for five thousand men out of the contents of a lad's lunch basket, after the company had eaten should say to his disciples, "Gather up the fragments that remain, that nothing be lost?" Did not this teach them to avoid the effect of the law, viz., "He that wasteth his bread shall surely come to want?" Here was economy practised even by him who had unlimited access to everything that was—practised by him who said, "All that the Father hath is mine." Did he not intend this miracle as an object lesson in economy to all the people that should follow him? How many are there among the people, even among the poor, laboring classes, who would have thought of gathering up the fragments that were left and taking care of them as food for another time?

Even in this time of high prices in everything that is edible, the people of the United States, from the highest to the lowest classes, when they clear the table of the food that is left, will throw a great portion of it into the garbage can. And yet we hear so much said about the oppression of the poor, and about the difficulty of earning sufficient means for a living, while in fact the people waste from one fourth to three fourths of all their food supplies daily; and not only is this true, but many in place of buying raw or unprepared food, buy canned food. This canned food costs from two to three times as much as the same articles of food unprepared which could be much better prepared by their own hands. This wastefulness has become so general that it is almost impossible to impress the minds of the people with the first principles of economy, even of economy not nearly so extreme as that taught by our Master in the lesson before us. Now economy means more than the mere saving of dollars and cents. Many classes of people are now saying they have so much work to do that they have no time in which to study, to think, or to improve themselves in any way; these people never seem to use their minds enough to realize that every dollar's worth of food wasted requires just so much more time to be spent in labor to earn its equivalent. Every man and woman that really thinks and that desires time to think and to study and to learn, should realize that economy in the necessities of life is an addition to that spare time that he or she may have to spend in thought and study. I have been surprised, daily surprised, to find that even those who are studying the Esoteric Thought, and are striving to live the regenerate life, never once think of this, but are very careless of the things that they have, and are just as wasteful as the thoughtless herds of the world. They never think that the purchasing of luxuries,

things unnecessary for the feeding of the body, is taking them away from the opportunities to study, to muse, and to aspire toward God.

I look back to the time when the Lord took me to himself, to instruct and to educate me in the Divine life; during that time I took no anxious thought as to what I should eat or wherewithal I should be clothed, knowing that the Lord God would feed me. During that period I bought the simplest articles of food, prepared them myself; and the cost of supplying the absolute needs of the body was very little indeed; and it required but a very small portion of my time to obtain these necessities. Thus the larger portion of my time was given to receiving instructions from the Spirit, and to reading and studying such books as the Spirit led me to read; there was no wasting of substance during that period, nor were there any luxuries that were not necessary for the feeding of the body.

We have heard much said during the years past about "the survival of the fittest." Now the "survival of the fittest" depends upon their obtaining sufficient means for the support of the body, for its absolute needs. Those who cannot survive—the unfit—are those who without proper thought and care waste their food, and come to want and starvation and death. But you may say that you have means coming in, that you have this, that, and the other income, so there is no danger of your starving or coming to real want. Have you that abundance? and are you wasteful? Are you not being economical that you may use the surplus that you may have at your command for the propagating of the great truths which the people so much need? I often think of the words of God by the prophet Hosea, "My people are destroyed [Heb. *cut off*] for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hosea iv. 6). Now

ask yourself the question, "Shall I waste my substance and live luxuriously, while the thousands are perishing for lack of knowledge?" God has instituted a system of knowledge that could be distributed to all the world, were the people willing to supply the means and the energies that they could use for this purpose in the spare time which they would have if they lived economically and carefully.

We receive many letters saying, "I would like to give my thoughts and my efforts to the Esoteric Work, but my whole time is occupied in earning the necessities of life—so much occupied that when my day's work is done I am tired, and I have no energy or mind to give to these greater things." But we are prepared to say absolutely from experience, that if the economy taught by our Master in the lesson mentioned, were put into operation in everything that is done in the daily lives of these people, they would have an abundant supply of all the necessities of life, and plenty of time to give to thought, to reading, and to devotion to God. How apparent it is on every hand that "He that wasteth his bread shall surely come to want." But how many are there who do not interpret these words to mean, that they will come to a condition where they cannot obtain the food and clothing they need? These material things are the wants of only the physical or animal nature of man, and not the wants of the mind—of the mind that wants to think, that wants to know, that wants to come into harmony with the Divine Mind. When God inspired the words, "He that wasteth his bread shall surely come to want," he did not issue an edict, but express an absolute law in nature, and in the working out of this law the results are *absolute*.

I often think that when God by the prophet Hosea said, "I will yet again make thee to dwell in tents, as in the days of the solemn feast" (Hosea xii. 9) he prophesied a

time when it would be necessary to teach the people the wholesome lesson of going out into Nature and drawing from her substance the necessities of life. Otherwise how can the luxurious and wasteful habits of the people of to-day be overcome, and they be taught the lesson of economy? It must be remembered that this prophecy was put into actual symbolic form, and His chosen people—to whom he had promised every good thing—every year were required to keep the feast of booths. In celebrating these feasts they went out from their homes and built themselves booths of branches of trees, or they lived in tents; and when they could not go out from their houses into the country, they built booths upon the tops of their houses, and lived in these booths for seven days; living as tho they had been driven from their luxurious homes, and from their luxurious habits, and forced to learn the first principles of living. Mark you, this was required of the people that God had promised such an abundance of everything that was desirable. Did not these feasts prophesy a time when they would abuse this abundance and these luxuries, and would make it necessary that God should take even his chosen people, his elect, and bring them down to the first principles of life, that they might know how to live in order to be restful, peaceful and happy. We read that in Europe there is even now a strong movement on the part of many classes of people toward what is called "the simple life;" they go out from their homes of luxury and abundance into pure simple Nature, and draw from her abundance the necessities of life.

We have believed for many years that the great avenue and magnificent relics that now exist in South America, were left there because the people had reached a realization of the fact that they were slaves to appearances, to elegance, and to luxuries that they did

not need, and that their lives were made slaves' lives in order to keep up and to maintain these conditions; and so they abandoned all the wealth and great enterprises that they had established, and went out into nature and lived a simple life. I have often thought that the American Indians are a remnant of that people, for they cannot be forced to settle down and again go into the drudgery of luxury and elegance. But however this may be, one thing is certain, that is, we as a civilized people are worried and anxious and subjected to drudgery just because of wasteful and luxurious habits. God, our God, is very wise, and when he has brought into existence his chosen people as a living organized body, he will take away from them all this unnecessary labor and anxiety that have been established in our present state of existence, and will place them in harmony with his own nature. From His own great nature he has caused the earth to bring forth of itself, and when we, as a people, as a nation, have established order, then will the earth also come into order, and will bring forth all the necessities of life of herself. Now because of sin, the waste of the sex life* and all manner of perversions in the life of man, we cannot plant a tree or a garden, or scarcely sow a field of grain but the perverted life of the race takes form as a destroyer of our efforts. In Genesis we read, "Because thou . . . hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shalt it bring forth to thee" (Gen. iii. 17, 18). This curse that man has put upon the earth by a perverted life is operative to such

*The life of man is immortal; and if it is wasted, it will bring forth destructive spirits that will take the form of blight, of destructive insects, etc.; and the life in these destructive spirits must necessarily increase, as organized life is always increasing—to-day, a weevil, to-morrow, a worm at the foot of the plant, etc.

an extent at the present time, that even here in California, it requires constant vigilance in order to obtain fruit or vegetables or grain.

But when man has learned to live the true life that God has caused us to teach the people thru our publications, all the blights, all the enemies to man's work, will have past away, and then the earth will bring forth her abundance to supply all the needs of the body. All you who would gladly see that period come in, should economize that you may have means to spare, whether dollars, or time and effort, to use in bringing these God-given truths to the minds of all the people thruout the world. Thus you may hasten that glorious time of peace, joy and happiness that is even now at your command.

May Divine Wisdom abide with you, inspire your intelligence, illuminate your consciousness, and cause you to realize the importance of such a work.

IDEALIZE THE REAL.—Let your mind be fixt on that love which is so high, that the highest ideal of man or woman has never approached thereto; then as you try to make real your ideal, it will never be shattered or broken; but will ever grow larger and more exalted with the nearness of its approach to its Reality—God. As time rolls on, or, as you are older in experiences, you will find that you have grown into that ideal—that you have idealized the Real, and realized your ideal—and the mean and paltry things of earth will have fallen away from you as a worn-out garment. —DINAH.

“**KNOWLEDGE** of the laws of Nature can only be acquired by study, observation and experimentation. There is no other way.”—A. P. MUKERJI in *The Kalpaka*.

THE FIG TREE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE Fig tree has always been used as a symbol of the Jewish people.

The fruitless fig tree which was rebuked by our Lord and condemned to a long fruitlessness was a very striking emblem of the nation, from whom the kingdom of God was taken to give it to a nation which would bear fruit unto God—i. e., to Israel, symbolized by the Vine. Since the time of our Lord, it is marvelous how this decree of rejection and consequent fruitlessness has been executed against the barren fig tree of Judah.

Judah's great calamities began as soon after the crucifixion as A. D. 42, by a massacre of Jews at Alexandria. In A. D. 50, 30,000 Jews were killed in Jerusalem in a tumult with the Romans, and five years later all the Jews were banished from Rome, as mentioned in Acts xviii. 2.

But this was nothing to what followed in A. D. 66, at which time Gessius Florus was governor of Judæa; whose cruel oppressions led to a widespread and successful revolt against the Romans. When the Emperor Nero heard of it, he sent Vespasian and Titus to reconquer Syria. It was at this time that Josephus, the historian, came into prominence, as commander in Upper and Lower Galilee, when he defended Jotapata against the Roman besiegers for forty-seven days, but was at last overpowered by Vespasian, after 40,000 had been killed and 1,200 taken prisoners.

In another action near the Lake of Genneserat, 12,000 were killed and 30,000 captured and sold into slavery.

Josephus tells us that when Titus marched against Jerusalem in A. D. 70, the city contained two and a half millions of people, of whom 1,100,000 perished during the sieges, and an immense multitude of prisoners were sold into slavery or crucified or thrown to wild beasts. The city had been deemed impregnable, being surrounded by a triple wall, defended by ninety towers. The siege lasted five months. At last in desperation Titus, after the destruction of the outer walls, compassed the third and last remaining wall with a wall and a ditch, by means of which they captured the sanctuary. The temple was accidentally set on fire and burned to the ground. The very foundations were afterwards plowed up, so that there was not left "stone upon stone that was not thrown down."

Sixty years later the Jews having again revolted against the Romans, the Emperor Hadrian completed the work of their dispersion by desolating the whole of Palestine; expelling all the remaining Jewish inhabitants and forbidding them under pain of death even to approach the Roman city* which had been built on the site of Jerusalem (A. D. 135).

Since this time the Jews have been dispersed among all nations. Their history has consisted of one long chain of sore calamities interrupted only with brief gleams of passing prosperity. All the curses of the Law have fallen continually upon their heads, but like the bush which Moses saw at Horeb, tho burned continually, yet they have not been consumed.

Even from England, they have often been banished, notably in A. D. 1020 by Canute. King John ordered all the Jews in England to be imprisoned until a full discovery was made of all which they possest. After which, by the most cruel tortures, he extorted from them an enormous

*Elia Capitolina

sum of money. One man at Bristol was ordered to have a tooth extracted daily, until he paid 10,000 marks.

In A. D. 1492, they were banished from Spain by Ferdinand and Isabella. The penalty was death if found in the kingdom after four months, unless they embraced Christianity. The Inquisition, Torquemada, prohibited Christians from supplying them on their journey to the coast with bread, water, meat or wine. Eight hundred thousand souls were thus cruelly banished from a country where they and their ancestors had resided in safety for centuries; they had to quit the soil which they had cultivated; the scenes of their youth, and the graves of their fathers, on a few months' notice, and at the sacrifice of most of their property, not knowing whither they went. Many of them suffered indescribable hardships, and large numbers perished.

So the story goes on; banishment after banishment, extortion after extortion, massacre after massacre! In 1545, five thousand Jews were burned with their houses, synagogues, and valuable libraries at Salonica. But not only were they the helpless victims of an apostate Church, but of Moslems also. The Janizaries at Constantinople set fire to the Jewish quarters, burnt down 3,000 houses and looted property to the value of fifty million crowns.*

Cromwell was the first to favor them in England. He said that means ought to be used for their conversion, in the preaching of the Gospel.

During the whole of the nineteenth century their condition has continued to improve in all European countries except Russia, where they still experience great injustice, and at times terrible sufferings. But the time to favor Zion has now come, for we are at the end of the Times of the Gentiles and already the fig tree is again putting

*Vide "Light for the Last Days" by Grattan Guinness.

forth her leaves, as a sign of the ending of her winter of distress. "And the Lord shall inherit Judah, His portion in the Holy Land, and shall yet choose Jerusalem." "Jerusalem shall be inhabited," saith the prophet, "as towns without walls" for the multitudes dwelling therein.

That this is being literally fulfilled is proved by the following excerpt from the "Daily Express:"

THE WALLS OF JERUSALEM

"Express" Correspondent.

JERUSALEM, Feb., 10.

VERY shortly the sacred streets of the Holy City will hum with the noise of the electric cars, and its more important thoroughfares will be illuminated at night with the brilliant electric filament. Its old picturesque walls and massive towers are to be pulled down, and the city is to have an adequate water supply.

The rapidity with which Jerusalem is extending, thru the return of the Jews in such large numbers to the city of their forefathers, has rendered these improvements necessary. Indeed, to the north and west of the old city there have sprung up, within the last decade, large Jewish colonies, populous residential sections, as well as convents, hospices, institutions, schools and other buildings, with the result that to-day there is a greater Jerusalem without the walls than within.

Four separate tramway routes are to be laid down. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls thru the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the business quarter of the Holy City, while the second, of similar length, will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its old historic sites, such as Gordon's Calvary, believed by many scholars to be the scene of the Crucifixion, the Tomb of the Kings, the Mount of Olives, and the Valley of Jehoshaphat.

THE ROAD TO BETHLEHEM

The fourth line will run from the Jaffa Gate to Bethlehem, some six miles distant, traversing what is perhaps the most sacred thoroughfare in the world. It teems with reputed holy places—sacred wells, tombs, and convents. The work of laying the rails is to begin next April, and according to the terms of the concession the syndicate have power to extend the lines in any direction for a distance of some twenty-five miles.

The city walls, which have a circumference of about three miles, and rise in places to a height of 38½ feet, are now being offered by the Government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particularly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the Government with a view to preserving David's Tower, which they propose to convert into a museum.

Of late years Jerusalem has suffered greatly from the want of fresh water. With the exception of a small quantity brought into the city from the ancient pools of Solomon, near Bethlehem, by means of a pipe which runs along the old aqueduct, the Holy City is entirely dependent for its water upon the rainfall. Now reservoirs are to be built in the upper part of the valley of the brook Cherith at the springs of Ain Fariah and Ain Fouwar, where the water will be stored and brought into the city as required.

TELEPHONES AND WATER-CARTS

That Jerusalem is gradually being Westernized is evident. A few months ago a water-cart was brought out from England to water the roads, which had previously been sprinkled from skins. Then it was only a year ago that the Holy City was equipped with an efficient telephone service, while now its police are to have bicycles.

Then, not only in Jerusalem, but all over the country, modern methods are being brought into vogue. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines driven by steam, as well as threshing machines operated by motors. This is a vast improvement on the old-fashioned method of reaping by hand and threshing out the corn on the primitive threshing floors by oxen. The extensive orange groves around Jaffa are now being irrigated by water raised by motor-driven pumps.

At Jaffa the French are to build a harbor, which is certainly badly needed. A motor-boat has been placed on the Dead Sea, and similar craft are running upon the Jordan and the Sea of Galilee, carrying both passengers and freight. Upon the shores of the latter sheet of water a fish-curing and sardine factory is to be established."

But while, on the one hand, we have such clear evidence of Jerusalem reviving, "the fig tree putting forth her leaves," we have also on the other, evidence of the strictly literal fulfilment of prophecy in the successive shocks which are bringing about the dissolution of Turkey and thus loosening her hold on the Holy Land. Daniel (chap. xii) gives two time prophecies for the removal of the abomination of desolation, which from this point of view is the Mosque of Omar, from the Holy Place. It was in 1882 that Egypt was wrested from the hand of Islam; exactly 1260 years from the *Hegira* (622 A. D.) and a further period of thirty years making 1290 (v. 11) brings us to A. D. 1912, the year of the Turco-Italian war, which so weakened Turkey that the onslaught of the smaller Balkan States and Greece was almost able to complete her ruin. The time had not yet come, but it will be consummated about 1934 A. D., as explained in a former article.

From this point of view, Daniel xii. 12 is full of hope, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days"—for this would be 1912 plus 45 equals 1957 A. D. It is delightful to see that a period of blessedness, possibly the Millennium, is so near to us as this.

Gloria in Excelsis Deo.

THE FREAKS OF MIND

BY H. E. BUTLER

THE title of this article will seem to many persons to be something strange; and they will at once apply it to insane or erratic persons; they will not, with but few exceptions, apply it to their own mental consciousness. But no matter who you are, or what you are, or how important a personage you may be, yet, still the truth remains, your mind is freakish. You may have in mind to-day certain things that you think are very important, but to-morrow as you think about them their importance all passes away.

A wise business man, when a business proposition is presented to him, unless it is of a nature that needs prompt attention, nearly always says, "I will consider it until to-morrow, I will sleep on it." When he awakens in the morning, he—perhaps unconscious to himself—expects a new and added consciousness, a different line of thought, and consequently a better opportunity to judge correctly concerning the thought in hand.

Very few people realize how the consciousness changes from day to day; but it is a fact that the consciousness of to-day will be gone to-morrow and will never return again. The individuality changes continually, and it is only because the will is centered and the mind is fixt with an unmovable determination, a positiveness to hold to and to be that which one wills to be, that keeps any one in a sane condition of mind. The insane are either those who have no fixt purpose and float with the tide of mind, or those who attempt to follow a line of thought too

great for them; and they hold to this, that and the other thing until the holding power is overcome; and when this takes place the wildest thought comes in with the strength of their will, then in place of their holding firmly to some reasonable, logical conclusion, all their mind power is thrown into some freak-thought. We call this insanity, because the reasoning mind no longer rules. It is worth the while of all people to study the subject of the continued change that the mind is subject to—in thought and in consciousness. If this subject of change of consciousness were generally taught to the people as it should be, there would be very few patients in the asylums for the insane. No doubt many persons have wondered why the mental consciousness that they have to-day is gone to-morrow, with nothing remaining but the fixt purpose of the day before. Even this fixt purpose changes its coloring, and does not seem to the consciousness the same, but changes day by day, and sometimes hour by hour. Why is it? It is this: The human mind derives all its consciousness from the astral world, the sensorium of our organism is played upon, like a musical instrument under the hands of a skilful player, by the powers from an unknown source.

We have defined instinct and intuition as follows: Instinct is the action of the astral mind upon the organism, which causes us to run, as the water causes the water-wheel to turn on its axle. We see all the lower order of animal life acting wholly under the influence of this astral mind; this lower order of life acts, but it knows not why it acts. But in the development of the mind organs, as in humanity, the same instinct, the same action of the astral mind upon the consciousness, is held in check by the demand of the subconscious mind to act reasonably; that is, the reason demands the right to dictate the actions of the individual. But here the majority of the

human family make the mistake of going to the other extreme; viz., refusing to be acted upon by the astral mind, they are governed wholly from the reasoning mind, which is even less reliable than the instinctive mind; whereas, if their intelligence was sufficiently developed to realize that instinct (according to our definition) becomes intuition, and is the most perfect guide of the human consciousness, they would then take the middle course. If, when the astral influence acting upon the consciousness becomes an impulse to action, you take that impulse to the inner consciousness and to the brain, and carefully reason upon it and define it, it then becomes intuition. Therefore intuition is not a blind impulse, or a mere instinct, but it is a wise, discreet course of action, illumined by the All Mind.

The reason for the introduction of "Solar Biology" into the world by the Spirit of God becomes obvious to every thinker when he begins to study the change of his own mind and consciousness; for by the aid of a knowledge of the influence of the changing positions of the earth, moon and planets, he soon learns what to expect before it takes place. For illustration, about once in every two hours, more or less, we pass from one sign of the zodiac encircling the earth into another sign; and that change from one sign to another makes a change in the consciousness of the individual. It was for this purpose the "zodiacal indicator" was made; so that persons could observe the changes that take place in their thought and feelings as the motion of the earth on its axis carries us thru each of the twelve signs of the earth's zodiac; but this is only one of the lesser influences of the action of the Solar System. Every time the moon passes from one sign of the earth's zodiac into another sign, which it does in about every two and one half days, it produces a marked effect upon the human consciousness; and when the earth passes

from one sign of the zodiac encircling the sun into another sign, it again produces a general change in the feelings and consciousness of the individual. So the mind of man is being, as it were, mixt, made subject to all the variety of changes that every individual realizes in his own thought. For each person belongs to one of the twelve functions of the human body, whose function is governed by one of the twelve signs of the zodiac, and the changing positions of the earth, moon and planets, act in a dominating manner upon each different function of the human body. To illustrate: If a man were born into the sign Virgo, the qualities of the sign Virgo become the governing or dominating characteristic of his nature. But the changing positions of the earth, moon and planets set in motion different functions of the body, and brain, according as the planets change from one sign to another. But as man must have all the functions of all the twelve signs of the zodiac in order to make up his physical organization, as the earth, moon and planets change to another function—or sign—it causes, for the time being, that function to become more active than before the change; therefore we said, that the mind is mixt and subject to all the changes of the twelve departments of mind.

Were it not for these changes by the constant moving of the moon and planets, and by the turning of the earth on its axis, persons would be found living from infancy to old age without change of mind. But God has arranged all things to prevent stagnation; and wherever stagnation dwells in the human mind, it arises from a centralization of the will of the individual to hold to and to remain the same by overcoming the influences of the astral world. The use in knowing these things is this:

We have talked much in this magazine and in our books in the past about taking the name of God whose name means, "I will be what I will to be." Can you realize

what that means? Can you not see at a glance that it means having a fixt purpose, and a power of mind and will to hold firmly to that purpose, and to cause all the changing influences of the earth, moon and planets to aid the reason, the mental consciousness, in obtaining greater knowledge and in inspiring greater powers continually? Your distinct individuality may be better understood by comparing your organism to a piece of machinery: A piece of machinery, when it is caused to act, will act in accordance with its mechanism; but the mechanic causes that machinery to act in different ways that he may produce the different results he has in mind; the results always limited, however, by the form and function of that particular machine. These astral influences act upon the different organisms of all individuals and cause action, which causes consciousness to manifest and individual mental capacities to come forth; but all this action is limited by the qualities of the individual and of his own peculiar organism. The working of the different organisms under the influence of the astral mind is identical with the principle that is involved when an engine is set in motion, and the belting connected with the pulleys of a great number of machines, each machine, like each thought of the human mind, is adapted to a specific use. This is why certain individuals are only capable of certain lines of thought and action (usefulness in the world). The most highly developed is like a factory that has the most varied and complicated machinery in it in readiness for operation.

Now you, dear children, who have taken hold on the Divine life as set forth by the Esoteric Teachings, have taken the name YAHVEH, to be that which you will to be. That will to be is limited only by the various qualities inherent in yourselves. To illustrate: Were you born when the earth was in the sign Aries? If you were then

you are governed by the mental action. Or were you born when the earth was in the sign Libra, the opposite of Aries? If you were then you are governed by the psychic perception. And so on with all the persons born in the twelve signs of the sun's zodiac.

Now these thoughts are meaningless to those who have never thought on these subjects; but they are great truths to those who have carefully and thoroly investigated mind, consciousness. Therefore you who have taken the Great Name and have a fixt purpose should hold very firmly to that purpose under all circumstances, and at the same time reach out with an earnest desire to know the truth; for as the Lord said, "The truth shall make you free." But do not try to be like some one else, be yourself, strive for nothing else, and earnestly desire that the Spirit of Truth from God may enter in and illuminate your consciousness; then will the angel of God that is of the same general mentality as yourself be sent to you, to guide and to perfect your real selfhood. But do not forget the fact that when you are thus perfected, you are perfected only as one of the twelve functions of the human body represented in the body of humanity. This is why it was the purpose of the Lord in the beginning to make man in his image in order that he might become like him. As Elohim is made up of a great body of perfected Souls, each Soul acting its own real nature, the hundred and forty-four thousand of such Souls making up the one body, the one consciousness, "The one Grand Man of the heavens" (as Swedenborg said) likewise in the perfection of the human family, it becomes necessary that there should be an organized body of humanity; for it takes the whole physical body to make up one individuality, one personality, each organ of the body supplying its own peculiar quality, thus making up one great and grand man, one great and wondrous soul.

As the individualized mind is conscious of every different impulse of the human body, and as all are united in it, so will the individual functions or members of this great body that God has designed to come forth and to become the King of the world, become conscious of every action of every other function or member of the body, and will unite with it and will rejoice in its perfection. Thus it will be made possible for the joys of heaven to be incorporated in such a body of humanity; for then they will open their souls to their Creator, the God of the universe, who will flow into them and express thru them his great mind, embodying wisdom, knowledge, understanding, and Infinite power, which will make of that body the God of the planet earth.

May you inspire Divine knowledge and wisdom. Peace be with you.

EDITORIAL

IN order to make the Esoteric Societies a success there should be a well-defined purpose for the organization of the Society.

It has always seemed to me that the purpose of God in the creation of the world and of man upon it, is the *first* thing that should be thoroly understood. We read in Isaiah, "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD [YAHVEH] of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. xiv. 26, 27). You will observe how emphatic the Spirit of God thru Isaiah made that purpose, that none could change it, and it must and shall be accomplished. Therefore the work of an Esoteric Society should be to prepare the peo-

ple to meet the inevitable; that is, to be in harmony with that Divine purpose, lest they be among those that be destroyed.

The *second* thing to be understood and equal to the first in importance is an understanding of how that work has been carried forward from the beginning to the present time, an understanding of the laws and methods by which God has carried forward the development of the race to where men and women are capable of understanding his laws and methods and of applying them in their own lives. God is carrying forward these methods in the life of every individual; but the will of the individual may reverse their action by refusing to live in harmony with them, and he will suffer the consequences; or he may live in harmony with the workings of God's purpose, which will bring peace of mind and love toward God, and consequently he obtains a knowledge of God as the dearest friend imaginable.

After this comes a line of instruction for ordering the life of the body and the force of the mind into harmony with the workings of that great purpose; and all the Esoteric literature is centered in these thoughts. Therefore the object of every Esoteric Society should be to work on these thoughts and methods by reading and studying the Esoteric books, always having in mind the ultimate purpose of the God that made them. If an Esoteric Society maintains its purpose, it will grow and prosper, otherwise it will fail; for just as soon as an Esoteric Society opens the door to various kinds of thought and philosophy, it ceases to be an Esoteric Society, and will soon be crushed under the weight of the rubbish brought in from other sources. I say "rubbish"—it may be scientific thought in any direction, and it may be true and good; but if it does not point out and lead toward the special object of the Esoteric Work, it becomes rubbish

so far as an Esoteric Society is concerned. It is good for the members to read and to familiarize themselves with the sciences; but this should be a matter of choice with the individual and not the work of the Society; because an Esoteric Society has a SPECIAL WORK, a SPECIAL LINE of instruction and knowledge to give the people.

While the Esoteric thought does not essentially condemn other lines of thought or other societies, yet an Esoteric Society should maintain its own individuality by adhering closely to the Esoteric thought—and these great underlying principles previously mentioned—as the subject of study within the Society.

If a person desires to go to a scientific lecture, or to a New Thought lecture, or to a Spiritualistic lecture, or to any other class of lectures, he should go. If the mind of the individual is centered on the object of the Esoteric Movement, he will always find in other fields something to help him on the way; for it should be borne in mind that the Esoteric thought encompasses and embodies and focalizes all truth in itself.

IN Mr. Gunnar Naumann's article, he gave us the correct form of the Greek words, but when it came into the hands of our office staff, it was not set up as it should have been. Just at that time there was a little confusion in our office and our Greek type had gotten mixt. We regret that the Greek in Mr. Naumann's article was not set up entirely correct; but we think that we can safely promise that it will not occur again. Therefore we ask the pardon of our rother Gunnar Naumann, and we ask the Greek scholars not to criticize us too severely.

Time of Cusp Transits					
Washington, D. C., July, 1914					
Body		Enters day	On h.	m.	
☾	♈	2	3	10	a. m.
"	♏	4	5	17	a. m.
"	♊	6	7	45	a. m.
"	♋	8	0	3	p. m.
"	♌	10	7	24	p. m.
"	♍	13	6	6	a. m.
"	♎	15	6	40	p. m.
"	♏	18	6	38	a. m.
"	♐	20	4	2	p. m.
"	♑	22	10	33	p. m.
"	♒	25	2	52	a. m.
"	♓	27	5	56	a. m.
"	♈	29	8	36	a. m.
"	♏	31	11	27	a. m.
☼	♑	23	0	39	p. m.
♀	♎	15	2	14	p. m.
♂	♐	8	0	35	p. m.
"	♑	18	4	0	p. m.
"	♒	27	8	46	a. m.
On July 1st					
♏	is in	♏	3°	14'	43"
♏	"	♑	13	48	13
♏	"	♏	22	21	53
♏	"	♑	9	16	48

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MORS JANUA VITAE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THAT "Death is the gate of life" is an axiom which the world is unwilling to accept. The most selfish and worldly are seeking to "*see life*," as they call it.

"SEEING LIFE,"

means to them, the gratification of various forms of lust,

"THE LUST OF THE FLESH,

the lust of the eyes, and the vainglory of *life*." But the end of these things is death, for "he that soweth unto his own flesh, shall out of his flesh reap corruption."

If we *live* after the flesh, we shall *die*; but if by the spirit we *make to die* (put to death) the *doings* of the body, we shall *live*. So then, they that seek death find life, and they that seek for life (apart from God) find death.

This is not the mistake of the worldling alone, however, but even of the profest believer. For, as Thomas a Kempis says, "There are many believers, but few disciples." And what constitutes the difference between believers and disciples? "If any man willeth to come after me," saith Jesus, "and hateth not his own soul, he cannot be my disciple. For he that seeketh to save his soul [$\psi\chi\eta$ =life] shall lose it, but he that loses his soul for

my sake shall preserve it," shall keep it unto life eternal. The majority of believers are seeking life, but are unwilling to enter by

THE GATE OF DEATH.

"Narrow is the Way that leads to life and FEW there be that find it." During the earthly lifetime of Jesus, it is said, that "*many* believed on him," but he did not believe on them; he did not entrust himself to them, "for he knew what was in man;" he saw that they were not willing to pay the price. And if that was true in that day, when it was dangerous to acknowledge him, how much more true it is to-day, when Religion as Bunyan said, "walks in the sun, in silver slippers." Outward circumstances have greatly changed since then, but the eternal law does not change; the requirement of the law of Christ, the conditions of disciple, are just the same to-day as when he first laid them down. Death is still the gate of life; if we *put to death* the doings of the body, we shall *live*. "And they that are of Christ Jesus [therefore] have

CRUCIFIED THE FLESH

with the passions and lusts thereof."

There are some, to-day, and thank God, an increasing number, who have entirely renounced the lust of the flesh, and have become dead to it; becoming eunuchs (single-bedders) for the kingdom of heaven's sake. They have entirely renounced the life of generation in order that they might follow Christ "in the regeneration." And not only are they dead to

THE LUST OF THE FLESH,

but also to the lust of the eyes, and the vainglory of life. The riches and honor of this world have lost all charm for them. They neither long for its favors nor fear its frowns, for they are crucified to the world, thru the cross of Christ; "always bearing about in their bodies the dying of the Lord Jesus, that the life also of Jesus may be mani-

fested in their mortal bodies." St. Paul emphasizes this distinction between believers and disciples in that remarkable sentence, "So then death worketh in us, but life in you," or as it might be rendered, "So then His death energizes in *us*, but his life in *you*. This experience, then, which he characterizes as

DEATH-ENERGY

was superior to that of the Corinthian believers, which he characterizes as

LIFE-ENERGY.

The blessed Lord Jesus himself also put this death-energy as the essential condition of fruitfulness, for "Except a corn of wheat fall unto the ground and die it abideth alone, but if it die, it beareth much fruit." There is no true follower of the Lamb, (*slain* from the foundations of the world) who is not brought sooner or later, face to face, with this death of experience. Some have recognized the moment of passing over—like George Muller of Bristol, (who was renowned thruout the world for his faith,) who testifies: "There came

A TIME WHEN I DIED;

died to the likes and dislikes of George Muller; to the praise of my friend; to the blame of my enemies, and studied only to show myself a workman approved unto God." Madam Guyon, "of whom the world was not worthy," speaks thus of passing thru the gate of death into the abundant, overflowing life: "After nearly seven years of inward and outward desolation, the darkness past away and the light of eternal glory settled upon my soul. It was on the 22nd of July, 1680,

THAT HAPPY DAY

that my soul was delivered from all its pains. On that day I was restored, as it were, to

PERFECT LIFE,

and set wholly at liberty. I was no longer deprest, no

longer borne down under the burden of sorrow. The peace which I now possess was all holy, heavenly, inexpressible. One day of this happiness which consisted in simple rest or

HARMONY WITH GOD'S WILL,

was sufficient to counterbalance years of suffering. Certainly it was not I, myself, who had fastened myself to the Cross, and under the operations of a law, of a Providence, just but inexorable, had drained, if I may so express it, the blood of the life of nature to the last drop. It was the Lord that did it. It was God who destroyed *me* that He might give me the true life."

The trouble with most of us is, that we will not look Death in the face. We refuse to follow our Master to Calvary. We hide our faces from the shame and spitting. We are too ready to take Peter's advice to

PITY OURSELVES,

and we "shrink back" like the patient from the surgeon's knife, instead of quitting ourselves like men. Hence the reason why so many saints have suffered excruciating physical agonies, which might have been avoided. It is not the will of our Father—that "many among [us] should be weak and sickly," and that "not a few sleep," but we compel Him to take these extreme measures for our good; and after all we go a long way round, and instead of entering the land of corn and wine and oil at Kadesh-Barnea, we turn back and spend forty years in the wilderness.

It is better at once to go thru

THE EYE OF THE NEEDLE,

and walk along the edge of the razor; to enter into life, thru the narrow wicket-gate of death, for then shall we suddenly find ourselves in a "land of broad rivers and streams," where we shall see the King in his Beauty. For tho the Way may be narrow, it is straight; and tho it

may be "straitened," it leads to the Land of Beulah—to the "Days of Heaven upon earth."

"It is a royal way—
God's way, Life's way, Love's way.
I could not spare it Me, nor can I thee;
Wil't bide for aye 'alone
Or for love's sake be sown?"
(Hester Alway.)

BE YE ALSO READY

BY L. D. N.

AMONG the many voices lifted up to proclaim the dawning of a better day and to speed its coming, one voice gives this earnest word: Do not attack the Church, but help interpret anew the message of the Christ, and restore the secret of the mighty life realized by Him, and by him promised to his followers. We believe that the power of an unerring intuition and the capacity for divine inspiration and communion, are inherent in every human soul.

This spiritual emancipation and a high degree of illumination are possible of realization here and now by all who have attained to the conditions of civilized life. It is morally certain that the Apostolic attainment may and would be realized in universal experience to-day, by a return to the simple and direct faith and method of the Christ, so faithfully acted upon by his early followers.

The Christ told men that they were children of God, and that thru loyalty to this divine relationship they should become perfect as their heavenly Father is perfect.

"The Spirit beareth witness with our spirit, that we are children of God; and if children then heirs; heirs of God

and joint-heirs with Christ." Teach men that they have no capacity for spiritual inspiration and the realization of perfect life on earth, and they will put forth no adequate effort to attain them. This has been practically the teaching of the Church for centuries. On the other hand teach them, that the Deific attributes of the Eternal Father are potentially within them, and may be brought forth to a full fruition of the perfect life here and now. This was the sublime gospel of the Christ. "It is the power of God unto salvation to every one that believeth." The life it promises is the attainment and security of a life above the power of contagion and disease, as above the power of temptation and sin. A life guided by the higher wisdom of an unerring intuition, governed by the inspiration of an impartial and all embracing love and sympathy. It is the realization of the perfect life of a son of God in oneness with the Father's Spirit.

But when will men commence the specific effort for its immediate possession? Will it be in this generation, here, to-day, or some future age? When will the time be more favorable than now? If it were a matter of intellectual development and general progress only, there might be some reason for delay to some future time; but it is not.

The world is ripe and ready for the starting of a new and higher order and cycle of evolution and progress, which in the order of an all-wise and beneficent Providence is left for man, in the exercise of his freedom of choice and volition to inaugurate.

Nineteen centuries ago the Christ announced the time as fulfilled and the kingdom of God as at hand, or within reach of human effort. The signs of the times present that there should be no delay in entering in before the door is closed.

“AS LITTLE CHILDREN”

BY THE REV. GEO. T. WEAVER

“EXCEPT ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.”—Matt. xviii. 3.

THIS passage has ever been a stumbling block to exoterics; orthodox ministers have made many efforts to explain the meaning conveyed in these words; but their efforts have always been shallow and unsatisfying to deep thinkers. The true meaning is very profound and can be properly interpreted by an esoteric only. The meanings generally given are usually true in themselves, but they do not convey the thought of the Master.

We usually refer to children as innocent, and this is true; but they are far more than this. Little children, or infants, are incarnations of Deity, pure and simple. They express the consummated process of the involution of a divine soul into matter. They possess the Christ consciousness. But all this as babes and as yet undeveloped. In the beginning when souls first came out from God, they were etheric as to the sheath in which they were involved; they had yet to descend to the plane of gross matter. This completed the process of involution; at this point the process of evolution began. Every child born into the world is born in this condition. The process of gestation is the process of involution; at this point the child is an infant with all possibilities of unfoldment, but as yet in a latent state. It will be noticed that the Master does not say that we must *become* little children, but *as* little children. To become little children would be to recede in the process of evolution, but to become *as*

little children is to advance to the stage of the Christ consciousness. Or rather, it is to recover the Christ consciousness we have lost in the development of the exoteric, the personal, the so-called practical life. Thus "Religion" means to be bound *back* to God.

If you have ever noticed a young babe lying awake, when its attention is not aroused, you will see that it appears to be looking inward; there is an almost infinite depth apparent in its eyes. It is looking inward, because when not aroused, the Divinity within is the attractive power. In verse tenth, referring again to young children, Jesus said, "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven." The "heaven" here referred to, is not the heavenly world usually thought of as away from this earth, but it means the heavenly within, where the Father abides. As Jesus puts it in another place "The Father that dwelleth within." In the fifth verse, Jesus places little children upon a par with himself: "And whoso shall receive one such little child in my name receiveth me." Every little child is a Christ in consciousness, but as yet undeveloped.

The same is largely true of all undeveloped people, especially of all aboriginal races; and the cruder or more undeveloped, the more do they possess this Christ consciousness, or the consciousness of the Father within. They are largely in the state of childhood innocence and simplicity, and are strongly attracted to the Divinity within. All people are worshipers of God, and the cruder the race, the closer are they bound to Him. It is civilization, so-called, that spoils and unmakes us, so far as our relation to pure religion is concerned. It is civilization that converts our religion from the esoteric to the exoteric or literal. When the objective becomes the dominant force, we lose sight of the subjective.

With aboriginal people, such as the American Indians, especially in their aboriginal state, the dominant force is the consciousness of inherent Deity. There is more real virtue and simple morality among the South Sea Islanders, cannibals as they are, than among the people who boast of their high civilization. They became spoiled when civilized people went among them. But, as in the case of little children, they are as yet baby souls, who have come into this life for the purpose of soul unfoldment. Civilization is the great robber of innocence. A little child thinks nothing of exposing its private parts; and aboriginal people are almost as innocent. But when mother says to her baby girl, who has pulled up her gown, "Down! down!" and slaps the hand that has given offence, the baby is taking her first lesson in knowing good from evil, its first bite of the fruit of the tree of the knowledge of good and evil. The spoiling process here begins, and from this point on, the robbing process goes on until the child that was, has lost all consciousness of an indwelling God. In the same way aboriginal races have been robbed of the esoteric conception. Forcing the "open door" into China for commercial purposes has spoiled this simple people who conscious of a God nearer than hands or feet, abode in the "Celestial Empire." They are now learning our vices and "tricks in trade." They are becoming civilized.

In this we are neither underrating our modern civilization, nor discounting our intensely commercial spirit; all this is in the process of evolution. As Dante has put it, "we must pass thru hell to reach heaven." Our civilization is but a phase of the process; and the more highly developed it becomes the nearer we are to its close and to our return to God. The higher the civilization the better, provided we attain to that stage of divine unfoldment in which we re-awaken the divine indwelling consciousness. When again we get back to God, we shall then bring

with us all the intricate and multiform experience our civilization has afforded us; we shall then be no longer "God's Little Children," but we shall be men full grown in the Christ.

The entire orthodox church of to-day is largely under the spell of the letter, and is dominated by the commercial spirit, or as Christ puts it, "the spirit of the world." It is largely materialistic, tho not consciously so; but in this Aquarian age, or the age of the Man, in distinction from that of the animal, or the age of the Spirit's out-pouring, the church is beginning to awaken from its long sleep of spiritual death. The recent introduction of Modern Psychology into the universities and theological schools of some of the churches is a clear evidence of this. As yet they do not know what to do with it, or how to interpret it; but when the head has once become enlightened, the heart will soon respond; and then the church will have become *as* little children; and so will be qualified for the kingdom of Heaven.

EXTRACTS FROM LETTERS TO PATIENTS

BY WALTER DEVOE

[From *Vitality*, Cleveland, O.]

"TRY to overcome all pessimistic thoughts, and feel the joy and happiness of life that is felt by all who bask in the smile of God.

God loves a heart full of sunshine, for there he can dwell, and from thence radiate out to enlighten other souls. Darkness, depression, and all miserable conditions are from ignorance, and are un-Godlike; they hide his loving Face from his children.

Rejoice in the Goodness of God and keep your heart uplifted in praise, for thus only can you serve Him. Pessi-

mistic thoughts and fear thoughts serve ignorance. Lift up the gates, and the King of Glory will come in!

All things must give way to the power of the Spirit. Look on the bright side every minute, and watch mentally the living beauty of the Christ, that you may forget these dark states of mind and the symptoms that come with them. You have been so enthralled by darkness and false symptoms that they seem realities, and it is necessary to wean your mind from these symptoms and sensations and keep it focused on the beauty of the Truth and the glory of the Light of the Spirit, that you may forget and your system throw off the old conditions.

WE should not mourn for the joys of the past when the Eternal joy of Being is at our soul's door, and seeks expression thru all our thoughts and feelings.

I can remember some years ago walking in Washington Park day after day, feeling so miserable, and wondering if the long road would ever have a turning, and yield the bright possibilities that I looked for. I can now look back to those miserable days; and time, the magician, throws a sort of enchantment along those dark ways until I am almost led to believe that they were filled with happiness. We are all of us utterly foolish when we try to seek for happiness. We should be content to keep our minds in the present, and enjoy as best we may the activity of all our faculties in the daily work of self-expression.

THE Wings of Elohim shed so much Light into my life that I do not suffer from depression as I did when I was dealing with things from the world's point of view. I could not serve so many, did not the Holy Spirit endow me with a power greater than myself.

FOR PATIENTS AND ELOISTS

REJOICE daily in the healing Power of the Holy Spirit,

that its waves of Light and Peace and Strength may flood your nature and radiate about you to the glorification and sanctification of all souls.

Let all unpleasant memories of the past fade from your mind; deny them and dissolve them when they appear, and do not hold condemnation over yourself. You are a free spirit of the Almighty.

All the fears hidden in the subconscious mind must be dissolved from your nature. Your mind must be lifted up into the brightness and harmony of the Divine Spirit, so that you can inbreathe the healing peace of God.

Praise God for his healing Presence, and your praise will dissolve many fears.

Rejoice in the new spiritual health that is springing forth from your soul and harmonizing your nerves.

Rejoice in the knowledge that you have gained of the immortal Truth, and that the way, even tho long and tiresome, will have its turning into the way of Divine Peace.

Rejoice daily that you are in touch with the bountiful Life of God, and that you will be enriched upon all planes of your nature by his mighty Love.

Rejoice that the way has opened for your healing, and God will hear your praise, and honor it with his Health."

"Do not trouble about results or be anxious as to the future, but be troubled about personal short-comings and be anxious to remove them; for know this simple truth, wrong does not result from right and a good present can not give birth to a bad future. You are the custodian of your deeds but not of the results which flow from them. The deeds of to-day bring the happiness or sorrow of to-morrow. Be therefore concerned about what you think and do, rather than about what may or may not come to you; for he whose deeds are good does not concern himself about results and is free from fear of future ills."—JAMES ALLEN.

DEATH SHALL BE NO MORE

BY ANDREW STRONG

Wandering in the darkness
And the sorrow of the night,
We beheld the morning star,
And followed to pathways bright.

Morning star to sunrise,
And then the glorious light;
Rejoicing with God's chosen,
At the passing of the night.

The passing of the darkness
With the rising of the sun,
The emblem of the coming
Of the Christ, the Holy One.

We're coming with the Master,
Strong and faithful, brave and true,
Clad in raiment white as snow,
In the pure, the royal hue.

Our sins were once as scarlet,
Now they're whiter than the snow;
In the greatness of God's mercy,
Our Pilot now we know.

We know our loving Savior,
Nevermore shall Death we dread;
Our Father is God of the living,
Not the God of the dead.

Death is destroyed forever.
Christ, the Way, the Light, the Truth,
Leads us on to Life eternal,
In our happy days of youth.

"O grave, where is thy victory?"
"O death, where is thy sting?"
We've met our Pilot face to face,
And heard the Angels sing.

IN THE HOURS OF MEDITATION

From *Prabuddha Bharata* (Dec., 1913).

Published in Mayavati, Almora (Himalayas) India.

“HEARING these words of the *Guru* [Teacher] in the hours of meditation day by day, I was made conscious of the real relation between Guru and disciple. An immovable, eternal realization hath become mine; and in life or in death, near or apart, I know that a Great, Living Presence is always nigh, a Presence that is unconfined by Time or Space, a Presence that can know no separation. And to the *Guru* I cried out, the while a Great Light surrounded me:

‘Thou hast raised me up from darkness by thy Grace. Thou hast taken me as I was—a mere nothingness—and hast made me what I am—a devotee who is conscious of infinite strength within him. From long since have I heard thy Voice, and I listened as one intoxicated by some overwhelming music—some music previously unheard. But my own response was noisy and effervescent; and I understood not that which I had heard. Before, the Light on thy countenance was too august, and I did not behold Thee as thou art. Thus, ignorantly and wantonly I did waste the treasures thou didst so freely bestow; and lo, I have sinned as the vilest sinner even in thy Very Presence, inflicted my iniquities upon the very Love and Blessings thou didst show unto me. I was most unworthy of thee. In my conceit, I forgot thee and did place myself on the pedestal of a leader of men so that people might say of me, ‘Lo, he is Great!’ But now, O Lord, I have come to understand. With impure hands I defiled thy teaching

and desecrated thy Presence. But thy Mercies have been infinite; and thy Love for me hath been inexpressible. Verily, thine is the Divine nature. Even greater than is a mother's love for her own child, is thy Love for thy disciple. O Lord, thou hast scourged me with thy Power until I am made whole, and molded me as the potter molds his clay into whatsoever shape he desires. Thy Mercy, thy Patience, thy sweetness are Infinite. I adore thee! I adore thee! I adore thee! Let my hands, feet, tongue, eyes, ears—my entire body, let my mind, will, emotions—my whole personality, be offered as a holocaust and purified in the flames of my Devotion unto thee. My good, my evil—all that which I was, am or shall be ever, life upon repeated life—I consecrate to thee. Thou alone art my God and Salvation! Thou art my own Higher Self! Let me possess nothing; let me have no other home than thy Heart. Let my life be a radiance of purity now and forever.

'Hari Om Tat Sat!'*

And ever afterwards in the hours of meditation I felt a Living Presence within and about me; and filled with ecstasy I heard and repeated the great Mantram:

'Om! Thy very self am I, ever and ever!

'Thine is the Strength Infinite!

'Arise! Awake and stop not till the Goal is reached!

'Thou art Brahman! Thou art Brahman!'

'Om! Om! Om!''

(Concluded.)

*“He whom the Vedas declare, He whom we to reach serve with prayer and sacrifice, Om is the sacred name of that indescribable One.’ This word is the holiest of all words. He who knows the secret of this word, he receives that which he desires. Take refuge in this word. Whoso takes refuge in this word, to him the way opens.”

THE PRIVATE LIVES OF WRITERS

BY DINAH

"MY heart is inditing a good matter: . . . my tongue is the pen of a ready writer."—Ps. xlv. 1.

IT has often been said that he has written or spoken better than he knew. And those who have made it their business to delve into the secret actions and private lives of some of our most celebrated writers, ancient and modern, profane or spiritual, prose writers as well as poetic writers, have been appalled to find how far short they have come in the expressing of the great truths that they have uttered.

Some of the most beautiful thoughts in all Literature have been written by those whose private lives apparently in no sense have measured up to the lives of their most illiterate neighbors—neighbors so illiterate that they have not the faculty even to comprehend the beauty of the writings if they could be induced to read them. If such do read them they say, "I can see nothing in them, these writings are all dry bones to me." Why? Because they have not evolved to the beauty of soul where they can see the soul beauty expressed by another. For it is the soul's beauty that has been expressed on paper. But here you say, "I cannot understand it. Why have these writers come so far short of the mediocre man? If they have so much beauty of soul why do they not express beauty in every act of their lives?"

There are two answers to this question. The first answer is that those who do express beauty in their lives, that beauty, that lofty spirituality, is often as little under-

stood by the rabble as their writings. For those highly evolved souls have a different standard, and so much higher standard of beauty and spirituality, that to the rabble looking up to them from their low standard, these highly evolved souls are even sinners. So the Christ, the "Greatest Master of Expression," was a sinner to those far below him—"a gluttonous man, and a winebibber," "a friend of publicans and sinners;" "for a partial representation of an incident in a man's life, may be the most malignant of all calumnies."

The more one has experienced or lived that which he writes about, the greater the force of his words, and the longer will they live in the hearts of humanity. This is an absolute law; therefore if you apply this law to *any* writings on *any* plane, it will hold good. If you know of any writings that express great spiritual truths, writings that have changed the thoughts of the world and led many to a higher plane of life, rest assured then that the author has a great degree of that spiritual power tho he may to the outsider be lacking in that power, tho he may do many things that seem inconsistent with that spiritual power.

Can a painter paint a great picture unless he has art in his soul? Can a poet write a great poem, if he has not poetry in his soul? Of course not you say, any child can understand that. Then how can a writer give great spiritual truths to the world, unless he has these truths in soul—unless they are his experiences. The reason that the "Greatest Master of Expression" applies so well to the Christ, is that he lived the truths that he uttered in a larger measure than any before him. If it had been possible for any other who had not reached the same degree of spirituality to have given out the same truths, they could not have had the power to change the hearts of the people.

The second answer is, even if the soul that has exprest some beautiful thoughts, has come far short of his expression, yet is he far in advance of the soul who has not the beauty and loftiness of character either to *express* them, or to *live* them, or the ability to *see* them after they are exprest. The soul that has exprest beauty or spirituality, knows what he is longing for, what he is crying out for—more beauty, more spirituality! While the soul that never expresses in any way has not yet the seed of beauty or spirituality in him.

Therefore he has nothing before him to work for, no high aim or standard to reach, no high ideal toward which he climbing; and altho his outward life may, from the world's standard, be clean, yet is he not so far evolved as the soul who can give expression to great spiritual truths, but has not yet attained thereto.

What should we think of the common sense of such an expression, "I shall not try to read until I am a perfect reader"? There is just as much common sense in the statement, "I shall not try to express any beauty or spirituality, until I have reached perfection. If perfection were the standard before any attempt could be made along any line, then the whole world would come to a standstill; for we learn by doing, not by looking at some one else doing.

The soul that expresses his thoughts may be able to put into practise very little of what he has said; yet he has taken the first step, he knows what he wants to be. For how can one take the Great Name YAHVEH, "I will be what I will to be," when he does not even know what he wants to be. Right here comes in another law:

Nobody has any idea of what he knows, or what he does not know, until he is able to write down in orderly sequence his thoughts on any subject that he may choose. If you do not believe this, take some subject that you feel

very familiar with, and see how much of it you can express in real orderly thought—so orderly that a person reading it who knew nothing of the subject, could get a clear idea of the subject in one reading.

If you have never tried this, you will be surprised. You will find that things that you thought you were perfectly familiar with seem vague and meaningless when put on paper; and if you ask one to read it who is not familiar with the subject, he will ask you what you mean. This will be a proof to you that you do not know your subject, you know something about it of course, or you could not write one sentence about it; but you do not know it in an orderly clear way; if you did you could express it in such plain English that "all who run may read." It takes time and culture to express one's thoughts in elegant language, but any person can learn to express his thoughts in plain language who will give a little time each day to writing out his thoughts. There is no other practise that will give so large results in proportion to the time and effort put forth.

Again, if one were compelled to live up to one's ideal before one could express it, the world would be robbed of a great deal of its most beautiful thought. Could one say that David, "the Sweet Singer of Israel" had no soul-beauty or spirituality when one reads those cries that well up from the depths of his soul? Yet do not look too carefully into his private life, or you will say that it fell short of his meanest subject in purity of life.

There have been many titles of respect and honor given to the Christ, but probably "The Greatest Master of Expression" is the highest title, as that embraces all others; for if he talks of wisdom, a wiser soul than the wisdom he expresses, proclaims it; and if he talks of love, a more loving soul than the love that he expresses, declares it; and if he talks of sorrow and suffering, we

know that he has drunk that cup to its dregs; and if he talks of righteousness, goodness and justice, we know and feel that he is a perfect embodiment of those attributes; and if he talks of sin's allurements, weaknesses, temptations, lusts and defilement, we know and feel that "he was tempted in all points like as we are, yet without sin;" and if he tells us that in his Father's house are many mansions, and that he is going to prepare a place for us, we know that even now, he is preparing that place for us.

"SILENCE and secrecy! Altars might still be raised to them for universal worship. Silence is the element in which great things fashion themselves together, that at length they may emerge, full formed and majestic, into the daylight of Life, which they are thenceforth to rule. Not William the Silent only, but all the considerable men I have known, and the most undiplomatic and unstrategic of these, forbore to babble of what they were creating and projecting. Nay, in thy own mean perplexities, do thou thyself but hold thy tongue for one day; on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive noises were shut out! Speech is too often not, as the Frenchman defined it, the art of concealing thought, but of quite stifling and suspending thought so that there is none to conceal. Speech, too, is great, but not the greatest. As the Swiss Inscription says, 'Speech is silvern, Silence is golden,' or as I might rather express it, Speech is of time, Silence is of Eternity."—CARLYLE.

A QUERY

BY MARIE JESENIUS PETERSEN

ARE there any specific statements in the Bible upon which the prevalent ideas of reincarnation are based? I am asking this question in all sincerity as a truth seeker.

Reincarnation used to appeal to my intellectual reasoning, but my intuitions, or higher self, now refuses to accept this as a general solution. I have no doubt that a great many, who from different causes are unable to retain the body, are so strongly bound in earthly ties of different kinds, that it is their soul's desire to be reincarnated, and consequently they return. Others may be so weary of this earth-life and its struggles, that oblivion and rest are their desires, and probably such desires will be granted them for a shorter or longer span of time. Even for those who thus sleep, it seems plausible that there may for some of the more advanced souls be an awakening, perhaps another sphere of existence, without reincarnation in an earthly body. This idea seemingly is sustained in Thess. iv. 13, 14, 15, 16. But I believe that there are others again, whose soul growth and inspiration have steadily been from on high, who simply let go of the earthly body as a shell or cocoon, for which they have no further use and immediately enter into a higher sphere of life, usefulness and unfoldment. And there are those who even here on earth may attain the Christ power to such a degree that their bodies shall become visible and invisible at any time and place according to their command.

With the question of life and death in mind I found in

the May and April *Bible Review* some assertions, which appear to me rather sweeping. On page 326 it reads, "In no place in the Bible do we find proofs that those who die go to heaven." What about the words of Christ, "To-day shalt thou be with me in paradise"? Also the parable about the laborers, who altho not called until the eleventh hour received full pay. Does that not indicate that there may be exceptions, and that some enter into heaven with short preparations, that is short according to man's way of measuring. On the same page it is stated, "We find abundant evidence that the dead sooner or later pass into forgetfulness and lose all consciousness." Isn't the writer rather extreme in his viewpoints? Surely the following verses teach another lesson, "He that believeth in me, tho he were dead, yet shall he live." Further, "Whosoever *liveth* and *believeth* in me shall never die." In these verses Christ brings home to us two great lessons, one, the result of simply *believing*; the other, the result of *living* and *believing* according to his teachings; neither of them teach entire forgetfulness and loss of consciousness.

Job (xxxiii. 18, 22, 28, 30) gives reference to the possible death of the soul, and does not justify the statement made by Enoch Penn on page 327 that "The redemption is not of the soul but of the body." James writes, "He which converted the sinner from the error of his way shall save a soul from death." Man's soul can be sick as well as his body; a true physician with spiritual insight attends fully as much to the establishment of a healthy condition of the soul as to that of the body, knowing full well that a healthy soul growth reacts favorably on the body.

Another writer in May *Bible Review*, page 381, makes this sweeping statement, "When the breath of life leaves the body, man ceases to be a living soul," this I am con-

fidant is not true; and I feel it might be misleading to a great many readers, who as yet have not become independent thinkers, and therefore are easily swayed by a strong and positive writer. The earth body may cease to be a living temple, but the life of the soul is not necessarily extinguished with the life of the body. The soul and spirit are not dependent upon the dust body for life, tho the body with its limited sense consciousness may greatly hamper the perfect expression of the light and life of the spirit, thru hindering the normal, natural growth and expansion of the soul. When the communion between spirit, soul and body has become perfect, the body will not be destroyed or corrupted, but transfiguration takes place. For those readers whose comprehension of the soul of man and its growth are still vague, I would recommend reading Balzac's "The Magic Skin." Tho the writings of this French author were written in a style which would appeal to his contemporaries, still he never missed in broad strokes to teach a lesson. The "magic skin" portrays both the expansion and dwarfing of the soul.

ANSWER

BY H. E. BUTLER

THE references in the Bible that point directly to the law of reincarnation, are not very numerous and there is a very good reason for it, and it is this:

We know that more than three-fourths of the world's population, believe implicitly in reincarnation, and especially was this doctrine prevalent thruout the Orient at the time of Christ, so prevalent that any direct teaching

on the subject may not have been thought vital or necessary; and that it was generally understood by the disciples and by the Lord is evidenced in the case of the blind man whose eyes Jesus opened.

The disciples said to the Lord, "Master, who did sin, this man, or his parents, that he was born blind?" (John ix. 2.) Now, no one who will intelligently think about this question can help but see that the questioners believed in reincarnation. If we should state the question in more modern terms it would be, "Did this man sin in a former life and create a karma that brought him into the world blind, or did the parents sin against the law of life and thereby bring into existence a blind child?" In the answer that Jesus gave, he does not criticize his disciples for their belief in reincarnation; if that belief had been an error, it would seem that that would have been the time for him to correct them.

On another occasion he clearly expressed the fact of reincarnation, for he said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56). The Jews who were angered at his claiming to be greater than their father Abraham, said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus again said to them, "Before Abraham was I am" (John viii. 58), showing without a doubt that he had meant what he had previously said. While this language seems ambiguous to us, yet the Jews plainly showed by their actions that they correctly understood him to mean that he had lived at and before the time of Abraham, and he did not try to change their understanding, thus leaving the meaning clear in the expression of the apostle, "He took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews ii. 16). Here again loose-thinking reads over these words without any thought of their real meaning.

Let us look into the meaning of this sentence: "He" undoubtedly refers to a personality having an existence as a conscious, thinking intelligence; "took on him"—a man puts on his coat, and he is in the coat. What did Jesus put on him, or take on him? The seed of Abraham. This is an unmistakable declaration that Jesus, a conscious living soul, voluntarily incarnated in the seed of Abraham; for the words, "he took on him," imply a voluntary act—he did it of himself; he was not forced to it. These words emphatically express the thought that he reincarnated. It may be that many will say, "Well, he was an exception." But let me suggest to you that the only exception in his case was, that he was a more highly developed soul than others who are compelled to reincarnate, so that his words, "For this cause came I into the world" (John xviii. 37) became true; or, in other words, For this purpose I reincarnated in the seed of Abraham.

Job said, "Tho after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix. 26). Again you remember how the angel said to Daniel, "O man greatly beloved [of the Lord]" (Dan. x. 19), and he showed him many wondrous things not the privilege of other men to know; afterward the angel of the Lord said to him in the closing interview, "Go thy way, Daniel. . . . till the end be; for thou shalt rest, and stand in thy lot at the end of the days" (Dan. xii. 9, 13). Is it worth while to go more fully into the meaning of these words? Perhaps so. "Go thy way Daniel"—what could these words mean? They clearly mean, Go your own way, live your own life; be patient; but at the end of the allotted time, or at the end of the age, you shall again stand in the place allotted to you. While it is not a positive declaration, yet it seems the inevitable understanding of these words that the angel meant Daniel should sleep

until the end of the age, and then reincarnate and take his place allotted to him among the human family. Stop and think of the words, "Thou shalt rest." How long shall he rest or sleep? Probably from the time soon after the close of this interview until the time of the end that the angel so often spoke to him of. That is a long sleep is it not, thousands of years? Now if you think as I did when the Lord first suggested that thought to my mind, viz., that such a long sleep would be equal to death, I will tell you how the Lord made me know and realize what it means to sleep thousands or even tens of thousands of years:

I was in the mountain at the time, and the thought came to me that to sleep so long a period of time would be as terrible as death, when suddenly a great sleep-stupor came over me; I went into a darkened room and lay down on the lounge, and immediately fell into a dead sleep. The exact time that I lay in that condition, I shall never know; yet I know it was but a very short time, when I suddenly awoke and the angel of the Lord said to me, "How long have you been here? You may have been here thousands of years, or but a few moments of time, it is just the same to your consciousness." I went out into the light, the sun was shining beautifully, and everything was just as it had been when I went to sleep. We all like to go to sleep and sleep restfully, and if we go into a dead sleep, time ceases to be, and when we awaken, we start again where we left off, even tho ages may have elapsed since we fell asleep.

A great deal more could be said to confirm the thought, that not only do the ignorant and those low in development, reincarnate again and again until they have grown and developed a soul consciousness where they are capable of overcoming death and entering into life, but that such great souls as Job, and Daniel, and many others,

will sleep a long sleep, and stand again in a suitable body at the allotted time. Was it not a glorious thing for the angel of the Lord to say to Daniel, O man, you are greatly beloved by the Father (referring to the Lord God of the heavens), but you shall sleep, and you shall rise again at the end of the age with a physical body.

As to the Questioner's statement about the laborers called at the eleventh hour, I cannot see how our Questioner connects that with the entrance into heaven; I can see nothing in that comparison except that those who began the service of the Lord in youth began in the morning, and those who received the truth later in life, if faithful, would receive just as great a reward in the ultimate as those who began in youth.

Now that passage of Scripture concerning the request of the thief on the cross, "Lord, remember me when thou comest into thy kingdom," and the Master's words in his answer, "Verily I say unto thee, To-day shalt thou be with me in paradise" (Luke xxiii. 42, 43), has been a bone of contention for many years; yet it seems to me to be clear, and the meaning easily understood.

In the first place let us remember that in the answer of Jesus the punctuation was put there by the translators to suit their understanding; but their misunderstanding caused them to punctuate it and make it read to mean, To-day you shall be with me in heaven. But three days after, when the Lord had risen from the dead, we read that he said to Mary, "Touch me not; for I am not yet ascended to my Father" (John xx. 17). Now, notice the incongruity of the two statements, if he had said to the thief, you shall be with me to-day in heaven with my Father, and then three days and nights later he said I have not been there yet, this would make the Lord tell an untruth. But if, in the verse under consideration, we move the comma over where it should be, and place an

interrogation point at the end, it reads thus, "Verily I say unto thee to-day, shalt thou be with me in paradise?" (Luke xxiii. 43), then we get the true understanding, and we do not make a contradiction in the Lord's words.

Our Critic quotes the words of the Master, "Whosoever liveth and believeth in me shall never die," this thought was the great central idea of the Lord Christ's teachings; namely, the immortality of the body; for whoever lives and truly believes the teachings of the Christ, will find that he can have no other desire than to live in harmony with those teachings; and then his physical body will never die; for as it is written, "Thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption" (Psa. xvi. 10; Acts ii. 27).

They that are Christ's at his coming will be like him and they shall see him as he is, for their bodies will never see corruption, but "He that believeth in me, tho he were dead, yet shall he live" (John xi. 25), even as Lazarus was dead when Jesus demonstrated his meaning in his resurrection. In this case Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John xi. 11), and the disciples said, "Lord, if he sleep, he shall do well" (John xi. 12), then Jesus said plainly, "Lazarus is dead" (John xi. 14).

The peculiarity of the teachings of the Lord Jesus, and the teaching of all his people by his angel, are the same.

They never tell us a thing and require us to believe without a doubt what is said to us, but they always give us the two witnesses, equal to the case before us; for in this instance Jesus said to his disciples, "Lazarus is dead . . . but I go that I may awake him," then he took his disciples to the grave of Lazarus, and they saw Lazarus awake and arise and come forth. If the angel of the Lord desires to teach us a lesson, (for all those that seek the Lord with all their heart have the angel of the

Lord to teach them), if he tells us a thing, that is, reflects upon our consciousness his consciousness of a certain thing, he always gives us a demonstration in nature proving that the thing is true.

If our Critic will take up the word "soul" and follow it thruout the Bible, she will find that the word comes from a word meaning a lifetime, a life, a continued existence, a breathing existence, and thruout the Scriptures from Genesis to Revelation, the word "soul" means a living man, because the soul is the conscious thinking part of one's existence, and in the absence of that conscious thinking part of one's existence, the body is dead and soon disintegrates. Now, we read "The soul that sinneth, it shall die" (Ezekiel xviii. 4); we read again, "The dead know not anything" (Eccl. ix. 5). Many like passages might be cited because the inspired ones that wrote the Scriptures wrote from truth, and the truth is, the soul is the thinking part of man, that part which makes him a conscious individuality. If the man, the soul, the intelligence, sins against his own life, which is the only sin, he becomes incapable of consecutive thought or of real intelligence; and he is like the drunkard that babbles until he lies down and goes to sleep; and if that sleep is the death of the body, it is also the death of the soul, of the conscious intelligence. But the life substance can never die, and before it is capable of ever thinking and creating thought intelligence, consciousness, again, it must have a material body to take food, and out of that food to transmute substance out of which life and mind come. Therefore as a living soul, as a conscious existence, the life returns to an earthly body without any memory of anything that has ever occurred in a former life. The soul sinned and died in the former existence, and when the life returns to another body, it simply gives that body form according to the former existence,

then similar thoughts begin to be formed, in the new consciousness, these similar thoughts have given rise to the Oriental belief in karma. But bear in mind that the soul is not only the thinking part of man, but it is the remembering and thinking, and in the absence of the remembering, a man may go into a dead sleep, and when he awakes, if he has no memory of any thing that is past, he will be like a new-born babe, he will have to learn again everything that he had previously known.

We judge from our Sister's criticism, that her trouble is a failure to comprehend really what the soul is, for certainly the soul, the thinking and memorizing consciousness, is by and thru the action of life upon a fleshly organism. That life cannot die, but it can cease to use the machinery of an organized body to think and to be conscious, so that the statement referred to by our writer that, "When the breath of life leaves the body, man ceases to be a living soul," is absolutely true of all those who have not the elements of immortality in their consciousness. "Use determines all qualities, whether good or evil" is an axiom that is an absolute law, and ramifies thru all things in all nature from the lowest earth-form to those in the highest heaven. When use ceases, death, like sleep follows, here comes in the great truth of the quotation that our Sister gives from James, "He which converteth the sinner from the error of his way shall save a soul from death." (James v. 20).

Now a sinner is one who is transgressing the laws of life and perpetuity, and if a man is able to convert or change the mind of such a one from folly to righteousness, or from foolish thinking and doing, to thinking and living that life that will bring immortality to both soul and body, of course the man has saved a soul from death. But who among us has yet been saved from death? For the apostle truly said, "The last enemy that

shall be abolished is death" (I Cor. xv. 26). This negative doctrine that is neither one thing nor the other, which has been taught by the church for centuries, that if you say "*credo*" you are saved from hell, is unworthy of the twentieth-century thinker's consideration. The great Master Jesus taught positive truth, he said to the Israelites, "Your fathers did eat manna, and are dead" (John vi. 58). Remember the words "The dead know not anything," but "Whoso eateth my flesh, and drinketh my blood, hath eternal life," (John vi. 54), for thou wilt not suffer thine Holy One to see corruption. "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14).

The lines are carefully and definitely drawn that whoever knows and lives the truth, as taught by the Lord and is being taught to-day thru this magazine, his body will never see corruption. But if the individual does not live that perfect life, then soul and body, memory and physical existence, will cease to exist in the consciousness.

"Thou wilt not leave my soul in hell [the grave]." Why? Because Christ had overcome death while in the body, and even tho they took the body and pierced the heart, let out the very blood from the heart, yet that living, thinking mentality that had so far overcome, that nothing could destroy or even disturb it, stood as firm as the rocks of ages, and as steady as a candle in a still place, and gave him to realize, and caused him to say, "I have power to lay it [this life] down, and I have power to take it again" (John x. 18); "I", this unmovable mind, this unchangeable consciousness which is "I". Speaking further of this power he said, "This received I from my Father." This power he had received by overcoming the animal sensations and desires, and by being consciously united with the everlasting Father, YAHVEH Elohim, the God of the universe.

Jesus said to the people, "Be of good cheer, I have overcome the world" (John xvi. 33), not that he has done all the work for every body else, but he has shown us the way; and that all those who follow in his footsteps can overcome even as he overcame.

May divine peace be with you.

[Note—See Editorial]

PRAYER

BY THEO. PRICE (British Esoteric Society)

LET us try to get some sort of working definition of Prayer that will answer our present purpose. Shall we say that it is the conscious communion or intercourse between ourselves and God? If this is so, then I think that we shall all be ready to admit that it will be thru the medium of our highest form of consciousness that this end is best attained.

We probably all know that it is a psychologically-admitted fact that attention can be fixt only on one object at any given moment, and that while it may be diverted from one object to another with lightning rapidity, it may also, by concentrated will-power, be held for a more or less lengthened period upon one object, or train of thought, or consciousness, to the exclusion of all else. We have all experienced the mortification of having tried to pray, yet in spite of all our efforts being obliged finally to give it, up because we found our minds continually wandering off upon some foreign train of thought, perhaps even something that we would gladly forever blot from our memories, were we able to. This is clear proof that we are not, for the time being at any rate, masters of our minds; because it was certain that we wished to pray, were perhaps in urgent need of the spiritual re-

freshment we felt it would bring; and we hated ourselves for allowing the worldly thoughts to creep in, while feeling powerless to help it.

"Be still and know that I am God," is one of those passages which stand out with startling clearness from the pages of the Old Book; but it must be an inner stillness as well as an outward one—in fact the outward one is not always necessary—and it is not until we have learned to acquire this inner stillness that we can *know* God or know what real prayer is; for the mere repetition of a string of words generally spoken with the eyes shut and in a kneeling attitude, and the asking for all sorts of impossible things for more or less selfish ends, is wholly unlike prayer in its higher forms.

A modern writer has given us a very beautiful thought in connection with Christ's visit to the temple, when, with his scourge, he drove out the money-changers, and those that bought and sold, and the lowing cattle, and cooing doves. He says, "So must we let Christ come into our lives and drive out with his knotted scourge of love all the noise and hubbub of the outer life, with its false appetites and desires, with its mercenary and self-seeking transactions, and then, and not till then, when all is hushed and stilled in the outer courts may we enter into the Holy of Holies and be able to hear the high vibrations of the still small Voice within."

The same writer also remarks elsewhere that it is much more important that we should hear what God has to say to us, than that he should hear what we have to say to him.

Now all this points to the conclusion that the fault must lie with us when we fail to establish this connection between ourselves and God.

In earlier days, and among the child races of to-day, an opposite view is found prevalent. Men imagined that

God was angry and would not hear, or was engaged in some other matter, so they used to beat drums and lacerate themselves and offer awful sacrifices to attract his attention; but we know now that the all-loving Father is ever present and ever seeking to talk with us and enfold us in his arms, searching and yearning after us with a love far beyond anything that the most exalted human mind is yet capable of grasping; and he is not a God far removed from our sphere of life, "Closer than hands and feet," as Tennyson puts it, and we only learn to love him because he first loved us.

One of the correspondents of the late Professor William James says that she learned to nestle up to God. And an Eastern writer tells us to acquire the attitude of mind of putting our arm round God and telling him our difficulties and innermost thoughts, as we would do with our dearest friend, and then listening to what he has to tell us in reply. Now these are very exalted attitudes of Prayer, and if we want to attain to anything near them, we shall find that it is not done after trying to get the best of our neighbor over a horse-flesh transaction, or after studying too closely the fluctuations of the stock-exchange, etc., for where our interests lie there will our minds be concentrated.

So we see that the ability to pray is dependent upon many things, and we must take a fresh standpoint to that commonly held, before we find it possible to understand and fulfil the Master's injunction to "pray without ceasing."

We will conclude the consideration of Prayer with a quotation from James' "Varieties of Religious Experience:"

"Religion is nothing, if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is

prayer, by which term I understand no vain exercise of words, no mere repetition of certain sacred formulae, but the very movement itself of the soul, putting itself into a personal relation of contact with the mysterious power of which it feels the presence—it may be even before it has a name by which to call it. Wherever this interior prayer is lacking, there is no religion; wherever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms and doctrines, we have living religion.”

“LEARN to ‘live in your mind’ and let not your thoughts be too much on the body. Struggle for progress and self-improvement, help others where such help is sought for, take an interest in your daily work, and consort only with minds superior to yourself. Physical cleanliness, abstemious living, deep breathing and moderate exercise, in fine, a certain austerity in the physical life is quite necessary. Finally you must have worked up to a firm belief (based upon knowledge) that, you, whose nature is potentially divine, can and must ride above these petty desires, which are altogether unworthy of you and befit only an animal. Ever repeat that thought. Treat the lower nature with contempt.”—A. P. MUKERJI in *The Kalpaka*.

RIGHT AND WRONG

BY ENOCH PENN

IN this present time when there are so many theories advanced and so many religious beliefs held, there are those who are bewildered and know not what to believe, for they know not the right from the wrong.

Sometimes one will say of an action: "That is right," or, "That is wrong;" but when they attempt to show why one course of action is right and another wrong, they are likely to give what to other minds is but specious reasonings that prove nothing.

Regarding right and wrong, the questions very naturally arise: What is right? and what is wrong? In other words, What makes right right, and what makes wrong wrong? For, without some sure method of distinguishing the right from the wrong, we must evidently remain at sea as to what is right and what is wrong.

We say that it is wrong to kill a man. If it is wrong to kill a man, why, then, do we honor and reward in every way at our command those who with our armies kill thousands? Because, we say, circumstances alter cases. Then the killing of a human being is not in and of itself wrong, otherwise it would be always wrong. We feel safe in saying that nothing, no act, is wrong or right in and of itself. If one were to determine to kill you, you say that is wrong. Why is it wrong? Because, you say, "I want to live." If one were to set fire to your house and burn it to the ground, you would say, he did wrong. Why? Because it was your house, and you wanted it. But suppose that house to be so infected with some deadly disease that none dared to live in it? In that case you might set fire to it yourself and burn it down. Would

you then be doing wrong? No. Why not? Is it not wrong to burn down a house? You answer, that depends on circumstances. If it is right to burn down your house because for certain reasons you want it burned down, and wrong to burn it because you don't want it burned, then it is right or wrong according to your mind, according to what you may want regarding it.

If we accept the thought that it is wrong for one to burn your house if you don't want it burned, and right if you do want it burned, then whether a thing is right or wrong is not according to itself, but it is according to your purpose relative to it. In other words, that which is according to your will is right to you. And that which is not in harmony with your will, but thwarts your efforts and defeats your purpose, is wrong to you.

While it is evident that a thing is right or wrong to you according to your will concerning it, then how is it if you desire one thing, and the will of another or others differ from yours? Suppose that a body of men organize to dig an irrigating ditch or build a railroad, and they, having obtained permission from the proper authorities, propose to run it thru your farm, and, because your house is in the way, to pull down your house. Since you desire to retain your property, would that be right? In such a case you are assured that you will be fully recompensed for your loss according to the judgment of those who are recognized as being competent to decide; and, because the enterprise is for the general benefit, the public good, therefore the public will overrules your personal will. Therefore, tho you may object, yet you submit. Since such a transaction is of common occurrence and is recognized as just and right, we perceive that that which works for the general good, is good; and the general will overrules the individual will. Nevertheless the individual cannot be said to be wronged, since he is fully reimbursed for his loss.

Since, then, the rights of the individual are justly caused to subserve the communal rights, is there such a thing as an absolute right?—Yes, if there is an absolute will. Can the communal will be thwarted? Yes, the communal will may be thwarted. Many thousands of people working together build a city. It is the will of each owner that his house should abide; consequently it is the communal will that the city abide; but, the city being built of inflammable material, a fire breaks out and burns up the city. In this case the communal will is thwarted by a natural law. The natural law is higher in authority than the will of the community. Was it wrong that the city should burn? Natural law says, No. Man knows of no authority higher than natural law.

What then is natural law? We believe that the world was created by an Intelligent Being, or perhaps we should say, by a body of Intelligences. It is written, "We understand that the worlds were framed by the word of God." Then God has created the world even as a man builds for himself a house. When a man builds for himself a house, the rules for the governing of that house are the expression of his will concerning it. Because of this we perceive that when God created the world, Nature, the laws of nature governing the world are the expression of his will. Since then, the laws of nature, natural law, is the expression of the Creator's will, and it was in accordance with natural law that the city was burned, then we perceive that the communal will must bow to the Creator's will.

We believe that the Creator's will is absolute, even though we admit that some of Nature's laws may apparently be for a time suspended. And if Nature's laws, being the expression of the Creative will, are absolute, then that which is in harmony with natural law is absolutely right, and that which is contrary is absolutely wrong.

If these things are so, then one cannot know right from wrong unless possess of a knowledge of natural law. This is true, and because of this it is written, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee." For this reason also the Master said, "Ye shall know the truth, and the truth shall make you free," that is, free from the bondage of sin; for just before this he said: "He that committeth sin is the servant of sin." Since then, by possessing the requisite knowledge one may escape from sin and its results, sickness, pain, sorrow and death, it is the same thing as saying that if a man knew how, he could be free from all evil and live forever. The purpose of Jesus in coming to earth was to bring this knowledge to man, and this knowledge is embodied in His teachings. For this reason he said, "If a man keep my saying, he shall never see death."

The plain teachings of the Christ were that it is possible for a man to overcome death and live forever. But he must know how, and His efforts were, to teach men how. And all his teachings were of obedience to natural law, to God's will as exprest in natural law.

We recognize the fact that natural law remains the same thruout the ages. If then natural law is the expression of God's will concerning the world and all in it, we perceive that it is possible for man to know God's will. Also we perceive that God is not an arbitrary monarch, but his will remains the same thru the ages. Because we believe that God is just, we feel safe in saying that he has made no law that man cannot keep.

We may know the laws of nature, God's will. And we can do his will. To do his will is to do right, to be right. To be right is to be righteous. "He that doeth righteousness is righteous, even as he [the son of God] is righteous."

A PRAYER

BY FLORENCE A. COOKE (Natal, South Africa)

"AND the Lord turned and looked upon Peter."—Luke xxii. 61.

Christ, who lovest mortals still
In this age of sin and ill,
Bend me to God's Holy Will—
Turn and look on me.

When the storms of doubt shall rise,
Blotting sunlight from the skies,
Then, ere wish for rescue dies
Turn and look on me.

If in hour of lonely gloom
Hope looks only to the tomb,
Heeds no promise, fears no doom,
Turn and look on me.

When, as thru the world I stray,
Comes a parting of the way,
From each vain allurement stay,
Turn and look on me.

And when sorely prest I fight
World's or flesh's or devil's might,
Feebly struggling for the right,
Turn and look on me.

Or if by Thy foes o'ercome,
I, with shame and terror numb,
Stand repentant, guilty, dumb—
Turn and look on me.

God, our Strength, our Joy, our Friend,
Of our life the Source and End,
In Thy glance all mercies blend,
Therefore look on me.

Tempest-tost, afflicted, driven,
Yet by Love Divine forgiven,
Earth itself will be a Heaven
If thou look on me.

THOUGHTS RELATIVE TO LAWS OF MIND

BY H. E. BUTLER

THE habit of calling a man after his occupation is so common, that it is seldom noticed or criticized. Thus we speak of one as the dry-goods man, of another, as the druggist, and of others, as the butcher, the barber, the teacher, the lawyer, the doctor, etc. This habit of calling a man after his occupation, continues until we think of the occupation as being the man. This is so true, that after a man has been in one occupation twenty or thirty years, his mentality is scarcely more than a knowledge concerning his occupation. This is evidenced by the fact that if he leaves his occupation, he usually fails to become interested in anything else, and soon leaves the body. This in itself seems to us to be a positive proof that man grows to be that which he thinks about. We believe that this is why the Master Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. vi. 24).

Now if a man grows to be like that which he thinks about, this suggests a very important subject to all Esoteric students; it ought to suggest to every one a greater desire for a spiritual consciousness, and all that pertains to immortality, eternal life. It follows as truly as the day follows the night, that if a man devotes his mind to God and to the causes and objects in the mind of God in the creation of the world, to the methods of life requisite for bringing his consciousness into touch with the Divine Mind, the God that made the world, he will sooner or

later become the embodiment of all the laws connected with God and creation, and with the methods requisite for bringing man into harmony with God and his purpose. This harmony means a knowledge of God, and a knowledge of his laws and methods in elevating man to his sonship, into Divine unity.

This Divine unity brings man into a condition where he KNOWS God. He no longer simply believes that there is a God, but he knows that there is a God. Yes more, he is brought to see him face to face, and to know something of his thought, and something about the grandeur and beauty of his great nature. I know that the world rests on the ancient saying, "Thou canst not see my face: for there shall no man see me, and live" (Exodus xxxiii. 20); but such persons ignore the fact that He was speaking to Moses, and to that period and condition of the race; and they overlook the other quotations in the more modern revelations of God where it is written in the Revelation, "And they shall see his face; and his name shall be in their foreheads" (Rev. xxii. 4). If they will only remember that man was shut out of Eden, and away from the presence of God because he had sinned, so that he could no longer walk and talk with Him (See Gen. iii. 23, 24). Cain said, "My punishment is greater than I can bear. . . . From thy face shall I be hid" (Gen. iv. 13, 14). Even these quotations imply that if a man ceases from sin and lives a life of righteousness, then he will again see God's face, and consciously commune with Him. But there is an incipient stage in all these things; as, those, who know not God, who have no consciousness of Spirit, and know nothing but the hum-drum life of the material world, must start at a point which is always very small and narrow. And if such persons can set apart even a small portion of each day, in which to devote the entire thought and desires to knowing the truth concerning

God and his laws, by even that small beginning they will begin to draw in, inspire, added knowledge concerning all these things. As truth is life, this knowledge will enter into their very consciousness and grow, increase, in them.

It has been advised in the early writings of the Esoteric magazine and books, that we have periods of sitting quietly alone with our minds concentrated upon these subjects. If this practise is followed up faithfully with regularity, the habit grows in the consciousness to meet these divisions of time that we have set apart, by letting go of every other interest and, for the time being, becoming absorbed in those spiritual interests. As one proceeds in this manner, the consciousness will be rapidly transformed and transferred from the interests of this world to the all-absorbing interest of God and the cause world.

But one will say, "We have to be practical, we have to earn our living," etc. What did our Lord and Master mean when he said, "Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? . . . your heavenly Father knows that you have need of all these things" (Matt. vi. 31, 32 Emphatic Diaglott). Again he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33). Do these quotations from the Master's words mean that you should let go of all the interests of life and of all the efforts by which the body is supplied? They certainly do not, they simply mean, take no anxious thought about the supplies for the body; but at the same time use diligence and faithful service; earn your living; pay your way, and God who rules all the interests of human life, will open before you ways and means by which you may supply the needs of the body. If you believe this, you will trust in God and move quietly forward using all the

facilities placed in your reach for supplying the needs of the body; and this without any anxious thought that will divert the inner consciousness, the mind of the soul, from its persistent thought of God and his laws and methods for coming into harmony with him and his purpose. For it should be remembered that the slightest anxiety destroys even the ability to think orderly and correctly, and destroys intuition and all the ability to inspire from God, or even to know anything of cause. Therefore we see the wisdom in the words of the Master when he said to be anxious for nothing.

So he who would become an Esoterist and know God and his laws, must bear in mind that he must keep the predominance of his mentality active in the direction of his greatest desire, for thereby he will grow to be like that which he desires to be.

EDITORIAL

IN the answer to the questions of Miss Petersen, we quoted Job, 19th chapter, 26th verse; we quoted the words as they are in the Old Version. There has been much doubt and discussion for years concerning the true rendering of this verse. Rabbi Leeser, an Israelite, who was zealous for the true rendering of his beloved Bible, translated and revised the entire Old Testament; and as his faith was fixt on the belief, unquestionable in his own mind, that when a man died that was the last of his physical body, so in translating this verse which reads in the New Version, "From my flesh shall I see God," he translated it, "Out of my flesh shall I see God." But in the Revised Version of the Bible, which, as we all know, was conducted by the most learned men of the age, it is translated, "From my flesh shall I see

God." Now we will give both of these revisers, Rabbi Leeser, and the International Revisers, credit for being thoroly honest; this being true, Rabbi Leeser saw in the original that which answers to the word "out", and the International Revisers saw that which justified them in saying "from." Now since they were both honest and translated from what they saw was actually there, we will put the two together and make it read as follows, From out of my flesh, or, out from my flesh shall I see God. An illustration may be given that if you were in your house looking out from the window, you would see certain things taking place outside. We believe that it has always been acknowledged that the real consciousness is in the flesh, and not of the flesh, therefore the words are correct, "Out from my flesh shall I see God." After the body had been destroyed, Job would at the end of the days look out from the flesh to see God. It seems to us that if any one will read this thoughtfully and carefully without the bias of certain beliefs, one will see clearly that Job believes and feels the assurance in himself that he will stand again in the flesh (reincarnate) and see God.

In the answer under consideration where we say the soul that sins will die, and give as an illustration the drunkard, many will draw the conclusion, that we mean all men as soon as their bodies die, cease to be conscious; but this is not the correct conclusion, for we are persuaded from experience with mediums, and from many other experiences, and from reason itself, that there are all grades of mental consciousness in those who have past out of the body, from those who have so degenerated that they pass out of the body unconscious and remain unconscious, to those who have sufficient vitality of mind to remain conscious a longer period after the dissolution of the body; so there can be no hard and fast lines drawn

as to the condition of the soul after the body has been destroyed. There is no possible means, so far as I know, of determining just how long a soul remains conscious. We believe that the soul goes out and gathers up the experiences of a lifetime, and, as it were, formulates them into a mind body; and we also believe that men of many interests, even worldly, may hold their consciousness much longer than such men as Daniel, or than such moderns whose lives were devoted to God and to righteousness. For we read, "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. v. 24); and for those with minds ordinarily active in the things of the world, there is much to follow them into the spirit-realm, which may take a long time for them to gather up and formulate into a mind-body; but righteous men, whose sins have gone before them to judgment, and who have judged and decided upon their sins for themselves, have but little to do when they pass over into the spirit side. The righteous will rest and sleep, until they stand in their lot at the end of the days.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

IF books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these: We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

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London, England,	5.08 p. m.	Memphis, Tenn.,	11.08 a. m.
Liverpool, England,	5.04 p. m.	St. Louis, Mo.,	11.07 a. m.
Glasgow, Scotland,	5.01 p. m.	Vicksburg, Miss.,	11.05 a. m.
Bangor, Maine,	12.33 p. m.	Little Rock, Ark.,	10.59 a. m.
Boston, Mass.,	12.26 p. m.	Minneapolis, Minn.	10.55 a. m.
Concord, N. H.,	12.22 p. m.	Des Moines, Iowa,	10.53 a. m.
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Wheeling, W. Va.,	11.46 a. m.	Salt Lake, Utah,	9.41 a. m.
Columbia, S. C.,	11.44 a. m.	Helena, Mont.	9.40 a. m.
Columbus, Ohio,	11.36 a. m.	Prescott, Ariz.	9.38 a. m.
Atlanta, Ga.,	11.31 a. m.	Carson City, Nev.,	9.10 a. m.
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Cape Town, S. Af.	6.22 p. m.	Lorenzo Marquez,	7.18 p. m.

Time of Cusp Transits				
Washington, D. C.		Aug., 1914		
Body	Enters	On		
	day	h.	m.	
☾	♊	2	3	6 p. m.
"	♋	4	8	18 p. m.
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"	♏	14	2	57 p. m.
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SPIRITUAL MEMORY, REASON, AND WILL

BY GUNNAR NAUMANN

"I WILL remember my covenant." "I will make a new covenant with the house of Israel and with the house of Judah . . . for I will forgive their iniquity, and I will remember their sin no more".—Gen. ix. 15; Jer. xxxi. 31, 34.

SUCH as God is, such are his works, or *vice versa*. And as the soul is, such is its environment, the bodily form. Therefore, if you cannot see interior truths by direct intuition, you may learn by the external forms. In the foregoing verses the three principles, Memory, Reason, and Will are involved in a holy triumvirate. *Memory*, the ever-present consciousness of the divine mind, holds the Spirit's ideal of the covenant, its import and purpose.

Reason, enthroned in the divine government, as the divine intellect or wisdom exprest in the Word, the *Logos*, is the basic principle of the law, telling what is right and good; and the law is the condition of the covenant.

The Will is the executive power, which in the divine mind is entirely good, expressing the love element in the law. In the divine mind, memory is subject to the will

and may be called upon or not, at the pleasure of the "I" to present things past or future.

That future things may be remembered as well as the past, is very clear to highly developed spiritual minds, but may at this time require some demonstration.

First, as to what memory really is, no adequate definition can be given. Out of many definitions given by psychologists, the sum total is that memory is a faculty of the mind capable of producing a present consciousness of ideas or mind impressions formerly received. On the natural plane, this seems to have reference only to the past and present. But when we consider that ideas have their realities expressed materially in the future, and that the images of these future things are made consciously present, it is evident that memory calls into consciousness things both past and future.

We must also consider that on the natural plane there is in reality no present *time*, but only past and future. Time implies duration. The actual present has no duration. For, if we consider the present as an infinitesimal portion of time, the instantaneous "now," and the past and future extending in opposite directions from this point, it follows logically that the present is only an imaginary point of time. We may call those parts of the past and future that lie approximately near this point, the present time, but not in a strictly philosophical sense. And while it is true that the events of the past that become manifest thru the memory, are ideas materialized, and those of the future are ideas not yet materialized, still the principle is the same, viz., that it is the idea, the thought, or mind impression that we remember, and not the event itself.

It is utterly impossible for anything to exist or to happen except from an original, interior cause or idea; and as the complex of all things past and future, that is

of all thought, all wisdom, is in the divine mind, it is possible for us as we approach that mind to become conscious of all things in His Universe; but it is impossible for us to originate any other thought or thing.

The consciousness of memory, therefore, may extend indefinitely in either direction, and the clearness depending on the vividness and continuity of thought. But in the divine mind, (and the same is true of us as we approach the divine) the future is as real as the past, or it is all one universal idea of all things from Alpha to Omega, which is to say that *time* is obliterated and all is one eternal present. Thus, on the higher spiritual and divine planes of being, there is a reverse order of relation between things internal and external, or between mind and matter; consequently when we reach those higher planes, the faculty of memory, as well as other faculties, will be in a reverse order from that in the natural, unregenerate state.

Therefore when the soul rises into the spiritual and divine, the idea of time loses its hold; that is, the idea of the soul's relation to the earth plane; and the idea of its own state and relation to the divine order shines in clearer light; and thru complete regeneration, it awakens into a consciousness or remembrance of the Spirit ideal. Then, as Paul says, "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. viii. 16).

It is this faculty which, together with reason, judging from cause to effect, foresees events, and which always stands as a sentinel of warning lest we err from the path and cause ourselves much suffering. But in the unregenerate mind, this light shines so dimly that the higher spiritual things are not discerned.

Memory and Reason, occupying the front part of the brain, stand in polaric relation to the plexus and ganglia at the base of the spinal cord, particularly to the *ganglia*

sacralis and *prostata*, and are directly affected by the condition of the latter. Between these two extremities of the nervous system is the *conarium* at the top of the spinal cord; and thru it passes the influx of creative and generative energy. It is an organ of intuition, or medium of the life current, and on it depends whether the life forces shall be directed upward to enlighten your mind, or downward into sensuality and death. If the generative force be poured downward into the lower centers, causing sexual excitement, the pineal gland loses much of its life element, and the kingdom of the higher brain centers is darkened. But when the force is turned into the higher centers, it becomes regenerative and the mind illuminated. Spiritual knowledge is then easily acquired; for the reviving memory of the spirit ideal manifests itself as thoughts and ideas of spontaneous appearance.

The regenerative force, if not obstructed in any way, transforms both soul and body, giving to the individual an abundance of life, joy and peace; and thru the spiritualized memory and reason, a consciousness of eternal life.

The situation of these faculties also point to their power of foresight when spiritually enlightened; and, in conjunction with other faculties, in this power dwells the gift of prophetic vision.

The inspired prophets and teachers have this faculty awakened, not only as to their own individualities, but from the divine idea, implanted in the subconscious mind of the race or nation; as a goal of life, they look forward to the consummation of the age, the fulfilment of the promises, the realization of the covenant. The prophets of Israel had the visions of the nation's combats and tribulations, leading up to the times of regeneration and future glory. We, at the closing period of the present age, if we have the spirit of the prophets, see the Church of God as the prophets saw Israel of old, thru her fall

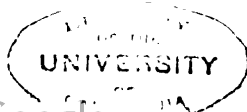
and corruption coming under the judgment, while a remnant, a chosen body of the faithful, are forming into a higher order of spiritual life.

That memory, in order to partake of the divine nature, should be directed forward and not turned to the past, or to interior things, and not to externals except for the sake of the former, or when it is necessary to remember the past for the sake of instruction by experience, is evident from the following passages of Scripture:

"Forgetting things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. iii. 13); "The former troubles are forgotten, . . . they are hid from mine eyes. For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. lxv. 16, 17).

It is true that visions of future and celestial things, whether of the real and true, or of the unreal and false, come before the mind thru the faculties of imagination and spirituality, and perhaps by means of that "inner eye," the *conarium* of the brain (*glandula pinealis*); but what I am trying to make clear is that the awakened memory of the originally involved idea, is the eye-opener that gives the absolutely correct view of the works of God. At first the Spirit can use this faculty to present images of the true works of God only in dim outlines; and it is often difficult to distinguish the true from other false images; but as the faculties get used to the new light, the contours become more distinct, phantasms disappear, and the whole system of the (new) heavens and the (new) earth stands out in resplendent glory. This is the spirit of prophecy, or discernment, that leads God's people in the right way.

The guiding star among the galaxy of heavenly lights



is that of Reason, spiritually born. Reason discriminates, tests and determines all things; and no truth, however clear, is a truth *de facto* for the mind, unless it stands the test of this faculty. The spiritually born intellect or reason, only, is able to analyze spiritual things.

Bear in mind that before regeneration is complete, all the faculties of the mind must be spiritually born; but that Memory, Reason, and Will, are, as it were, pillars that uphold the lofty dome of the spiritual temple.

In the Divine Mind the memory of his own thoughts and works of the past (using the terms of human expression), are in perfect accord with future attainments. All is good; and for this reason he wills to remember his covenant, its ideal and its consummation. But looking to the humanity of His creation there are things he wills not to remember. "I will remember their sin no more." Now, this "I" is the divine Ego, the Spirit himself who has power over all the soul faculties; and in the regenerate state of man, the individual spirit has the same power over the soul. The "I" spirit wills or wills not to remember according to the use of such remembrance. In this law of the soul, the faculties being subject to the will, lies the power of regeneration, and at the same time it is the most marvelous manifestation of God's love and wisdom. For it is by this means that the soul is raised up into the realms of bliss, into the very presence of Elohim YAHVEH and his angels. It is impossible to describe in words the happiness that comes with the consciousness of the will being at one with God, and of its power over all things below. This is the true atonement. For of all the other soul faculties, the will is nearer to the Spirit, and governs all. What we call Love is the consciousness of the will and the desire to carry it out in act. The will, like the Spirit, can not be located in any particular organ; but it has its main centers in the

nervous system, and inspires all the organs with its power. Perhaps the *Ganglion Cavernosum* is its principal center in the brain; and the *Plexus Solaris*, the center of the sympathetic nervous system, its opposite pole.

It is a great blessing to be able to forget the sins, sufferings and misfortunes of the past of this life; but how much greater blessing is it that we do not remember the evils and sufferings of past earth lives. No matter how well we lived before we entered the state of the regenerate life, in comparison with the life on this higher plane, the former existence must be a matter of deep humiliation and regret; and the law is that the soul must look away from those lower states up to the higher.

When thoughts and desires of the past lower nature are constantly called up before the mind, they produce new suggestions of indulgence, or temptations, and adverse conditions; but to remember holy states suggests new holy thoughts and desires. For this reason He commanded us to remember the Sabbath day to keep it holy.

This idea of the holy state, the perfect man, created in the image of Elohim YAHVEH, is the object of the covenant which the Lord remembers, and the ideal thereof, embodied in the commandment, is involved in each individual spirit, resting, as it were, in the subconscious mind until in the process of regeneration and resurrection into the higher life, the soul awakens into remembrance or spiritual consciousness of itself. The soul and spirit are then perfectly united in the body, making the real spiritual man.

The object of remembering past sins and errors, is to bring us to repentance and judgment. If we pass thru this judgment willingly, here and now, it will for each one individually be the last; and it will lead directly to the regenerate life; as Paul said, "If we would judge ourselves, we should not be judged" (I Cor. xi. 31); and

Jesus said, "He that heareth my word and believeth him that sent me, hath eternal life and cometh not into judgment, but hath past out of death into life" (John v. 24).

If therefore the memory of past experiences and consequent judgments, have performed their use and brought us where we are now, it would be useless to repeat them.

Each soul must pass thru its own judgment, correct its mistakes as far as it is able, and enter a new body according to its attained state. In this way death is a kind of atonement or adjustment.

As a rule we do not remember former incarnations, but in some cases and for certain reasons, memory of former lives is awakened; for instance, the prophets speak of the time when the Lord will enter the new covenant with the people of Israel, the very same people who lived at the time of the prophet, "Then shall you remember your evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. xxxvi. 31); and "O my people, I will open your graves, and cause you to come up out of your graves, and I will bring you into the land of Israel" (Ezek. xxxvii. 12. Also compare Rev. i. 7; and Zech. xii. 10, 11).

The true servants of YAHVEH know that the power that he has promised to be for us and in us does not come to us in any mysterious way, but thru the regenerate life, the purification of soul and body, and the growth and development of the mind, by which we are enabled to will, to know and to do all things.

If you desire to be one of the elect body of those who are to lead the nations into the new age and to reign with Christ, you must firmly set your mind towards the attainment of the highest soul qualities; and let all your external acts and words harmonize with that inner life, no matter what the earthly sacrifices may be.

Divine love and peace be with you.

THE SINGLE EYE

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE keynote of the Christ-life is simplicity. Without it we cannot even enter the kingdom of heaven; for "Except ye become as little children," Jesus says, we can "in no wise enter therein." Other kingdoms are maintained largely by diplomacy, which often means

DUPLICITY AND DECEIT,

but the kingdom of heaven is maintained by simplicity. It is strange, indeed, that there should be a Society, calling itself by that sacred name,

"THE SOCIETY OF JESUS,"

which has always been endeavoring by any and every means, foul or fair—but *mostly foul*—to establish a world-wide kingdom. But strange to say, their teaching is the very antithesis of that of the Great Master, whose name they falsely bear.

Every kind of deceit and violence is condoned by them, so long as it conduces to the end that they have in view. Clearly then it cannot be the kingdom of Christ that the Jesuits strive to establish. But since it needs lies and deceit to establish it, it must be the long-predicted kingdom of the Liar,

"THE FATHER OF LIES,"

that they seek to set up.

"If thine eye be single," says Jesus, "thy whole body shall be full of light, having no part dark."

The single eye means concentration, one aim, "This *one* thing I do." No great thing has ever been accomplished in any direction, without the ability to focus all

one's forces on a single aim. It is well illustrated in the act of looking at a small object under a powerful microscope. All the power of sight, all the powers of apprehension, are bent and focused on a single object; it may be of something that is quite invisible to the unassisted eye; and by this means the invisible becomes visible, and

A WORLD OF WONDERS

unknown to the average mortal is opened up to the view of the student of Nature. For the time being, all his forces are focused on one point. This is the single eye, which makes his body

FULL OF LIGHT.

Many men have a ruling passion, beside which all else sinks into insignificance; and whether the aim be good, bad, or indifferent from a moral standpoint, if the man has a single eye to one goal, he is bound to reach eminence in that direction; while the double-minded or double-souled man is just as certain to fail.

What then did our Lord Jesus mean by the single eye? Can the aim of His life be focused in a single sentence? Yes, in this: "I am come to do THY will, O my God."

THE WILL OF GOD

was no burden to him, but a delight. The language of his heart was, "I delight to do thy will, O my God, because thy law is within my heart." "What he saw the Father doing, that he also did likewise." Like Moses "He endured as *seeing* Him who is invisible."

It was his meat to do the will of his Father; his pleasant bread eaten in secret. He lived, not by bread alone, but by every word proceeding out of the mouth of God. And as he lived by means of the Father, so are we to live by means of him—eating the flesh of the Son of Man and drinking his blood. This is life indeed—not our own, but the life of Christ. The personality becomes dead—and the

CHRIST WHO IS OUR LIFE

is made manifest in our mortal flesh, so that our whole body becomes full of light; having no part dark. "And, we reflecting as a mirror, this inward light—

THE LIGHT OF THE WORLD—

are changed into the same image from glory to glory." Thus we reach the

MOUNT OF TRANSFIGURATION,

and even behold the glory which he has given us, shining thru us, as it shined thru the face of Moses.

"And our light affliction [filling up in our bodies what is lacking of the afflictions of Christ] which is but for a moment, worketh for us a far more exceeding and *eternal weight* of glory, while we look not at the *visible*, but at the *invisible*;" like the single eye of the microscopist, the devout student of Nature, before whose rapt gaze the glory of God lies revealed, sees the transcendent beauty of that which is, to normal sight, invisible.

The single eye sees what the Father is doing, and lays its will upon his altar as a holocaust.

THE FIRE OF GOD

descends upon the sacrifice, and the whole body, full of light, becomes a daily sacrifice of sweet savor to God, proving continually what is that good, perfect, and acceptable will of God.

Many may do mighty works by the exercise of their own will, becoming apart from Him, Occultists and Adepts, but to them He will say, "I never knew you." These are the "thieves and robbers" who enter into the kingdom of heaven, not by the Door, but by climbing up some other way—

VIOLENT MEN

who take it by force. But those who do these things by the will of God, enter into the closest relationship with Jesus—they are

HIS FAMILY CIRCLE,
his brothers and sisters and mother. Heaven and earth
may pass away, but these shall never pass away; they
abide forever.

THE TWO STREAMS.—See that pure limpid stream flowing thru the land, giving here a little and there a little of its life-giving qualities. How it dances and sings as it flows along! The swifter it runs the more it sparkles and laughs in the sunlight, and every one loves to linger near its banks and to quaff of its refreshing nectar.

See that stagnant pool covered with moss and slime, only the lowest forms of life can live in it, and every one hurries past it to avoid its death-dealing vapors.

Reverse the conditions of these two streams. Dam up the pure sparkling stream and let it have no outlet, and lo you have the stagnant pool! Open up the other stagnant pool and let it flow thru the land, and its very action of giving out cleanses it, and it becomes the pure crystal stream.

Here is a beautiful law that applies to the soul. It matters not how pure the stream of life may be, it may come direct from the Spirit of God, but if it is shut up in the soul, it becomes stagnant and causes decay. But if it is sent forth to be used in the service of humanity, it becomes purer and purer; the more it gives the more it has to give. It can never dry up; for its Source is inexhaustible—even “a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb;” and “He that will, let him take of the water of life freely.”—DINAH.

THE STRAIGHT PATH

BY ENOCH PENN

As we look back over the path along which the race has advanced to its present degree of development, and consider the steps taken, we discern that all are advancing in a certain direction and toward a definite goal.

The time was, and it was not so long ago, comparatively speaking, when the rights of man were not regarded by those who were for any reason placed in positions of authority over their fellows. It has been only thru toil, suffering, strife, and bloodshed that the common people have forced those in place and power, to recognize that their fellow-men below them in station had rights which they were morally bound to respect.

The time was when a man could be thrust into prison for no known crime, and there held, none having the right to demand for him a trial.

In his "History of the French Revolution," Thomas Carlyle speaks of the time in France when occasionally a nobleman out hunting would take a shot at a workman roofing a house, just for the fun of seeing him tumble to the ground. If we go back to the days of Biblical history, we find that the expression "Whom he would, he kept alive, and whom he would, he slew," could be applied to nearly all the kings. When king Saul found out that a priest of the Tabernacle had unwittingly aided David to escape from him, he at once commanded all the priests to be killed; and eighty-five innocent men were promptly killed.

But it is not pleasant to look back over the crimes that

have stained the annals of the past showing man's inhumanity to man. But if these things occurred among a people comparatively civilized, what might we assume of the race if we were to trace it back to the cave-man?

The fact that as we go back along the ages past, we find cruelty and inhumanity more common, means that from the remotest past to the present, there has been a gradual advance toward a condition of justice, of a humane regard for the rights of others.

To-day we find ourselves living in a time when the rights of man are recognized and granted as never before. We discern that human advance continues still in the same general direction; and as we consider whence we have come, we ask ourselves, Whither are we going?

If we take the Bible and consider the declaration of the purpose of God concerning man that was made before his creation, we may understand not only the ultimate toward which the race is going, but we may understand as well what is the power that continually urges mankind to advance along certain lines and toward a clearly defined ultimate. We read that in the beginning of creation the Mind that brought man into existence said, "Let us make man in our image, and after our likeness." This statement brings to our perception two things:

First, the Power that created man urges him onward toward a predetermined ultimate condition. Second, that ultimate is the development of a character like unto the Mind who brought him into existence. Thus we are led to a perception of the whole path of human advance.

And now the question arises, How near are we to the goal? Since the goal is the divine likeness, we would ask, How nearly are we divine? If we look within and consider the thoughts of our minds, and the impulses and desires of our hearts, we may more intelligently ask

ourselves, How far am I from the divine perfection of goodness, of kindness, of rightness? To what extent have I, or, do I lack, those characteristics of the nobility and grandeur of true manhood, of true womanhood?

It is very evident that if the ultimate determined for man is the attainment, the development of a character like unto the divine nature, that man can have no higher duty than voluntarily to strive for this ultimate condition, to make that the business of his life. We have seen that all the race is moving toward this end, but their path is crooked, long and hard; full of disappointments and suffering. Is there no method of life whereby man may avoid a measure of the toil, grief and pain which are the common lot? Is it necessary that we by forcing circumstances be lashed onward thru the darkness like "dumb driven cattle"? Can we not by a wise choice of our steps move straight toward the goal? Is there no one to teach us of a straight path?

There are some to whom life seems fair and promises much. They are pleased with the pleasures, the sensations of this life. They do not seek the goal. They seek only the pleasures of the path. But if we ask one of mature years, Would you be willing to live your life over again? the answer is usually, "No." Those who have found life a disappointment, its realities of little worth, sometimes ask themselves, "Is this all of life? Is it worth while?" If these only knew that there is an ultimate that must be reached, that life is a journey toward a definite end, and knew what that ultimate is, there would be found among them those who would discard all else and, regardless of hardships, walk the straight path to the goal.

Thruout the ages the race, by virtue of many experiences in which it was necessary for them to think, decide, and act, has been developing faculties and powers and

building character. Ever enticed on by the hope of pleasure, and driven by the fear of pain, thru experiences both pleasant and painful, they are compelled to act and thus to develop.

To those who are weary of the vicissitudes of this life, and who would ignore the pleasures of the path, and leave the jostling of the unthinking crowd and press straight for the goal, we would say, there is a straight path. He who spoke as never man spoke, cried, "I am the way," "Follow me," "He that followeth me shall not walk in darkness."

In writing his Gospel, John began by saying: "In the beginning was the Word." He then goes on to say: "The Word was made flesh and dwelt among us." The Christ was called "the Word made flesh," because he was the embodiment of the word spoken at the beginning, namely, "Let us make man." He was a Godlike man, the expression of the Creative purpose in creation. He was that which all must become. In himself he represented completed, perfected man. In declaring "I am the way," he showed us that it is only by following his methods of life that his fellow-men may reach the goal in one lifetime.

Yes, there is a straight path. One need not struggle along jostled by the unthinking herd. "My people do not consider," cries the prophet. If we follow the teachings of the Master, by carefully considering our steps, seeking to know the right that we may do it, the same Mind that brought us into existence and impels us onward toward the ultimate designed for us, will give us the light and the strength to walk the path of perfect rightness, and to attain that condition of Godlike manhood, of Divine womanhood, that we may walk the earth as kings and priests in the dignity, the grandeur, and the strength of perfected manhood.

SPIRITUAL TRUST

[From *Voice of Freedom*, (San Francisco, June, 1914.)]

“*Question.*—*What is the Nature of Spiritual Trust?*”

“*ANSWER.*—First let us explain the stages which lead up to spiritual trust. Please answer the following important questions in your mind. In doing so you will answer your own question as to spiritual trust. They are very easy.

“Is your home in some *hotel* or rooming house? Did you ever have a *home* at all? Were you reared by your parents, or in an orphanage? Have you any practical idea of a sacred home where people live in a family and talk to one another freely and fearlessly, and love and confide in one another without any doubt or suspicion? If you have, then you know what *trust* means. This is domestic trust. Do you remember one of the very instructive family stories of the American civil war? In a military camp a wounded general was being nursed by his daughters. The youngest and most affectionate daughter foolishly stole the plan of campaign from her sleeping father’s pocket and gave it to her lover, who was a spy from the opposite side. That was a breach of sacred domestic trust..

“Again: Have you ever conducted any business of your own? Have you ever been at the head of any business? Did you ever have to confide any important business secrets to your subordinates, to those whom *you* have employed to help you in your work? Has any one of such assistants or subordinates betrayed you in any shape or form, in public or in private? Do you not understand the importance of *business trust* and what a serious offence is

its *breach*? And that is only a partial idea of business trust.

“Lastly: Have you ever been a soldier on the battle field? If not, you have at least read a description of it. Try to imagine how much discipline, obedience and trust are absolutely necessary on a battle field. Think of how *automatically*, as it were, these three qualities would have to work in you if you were a soldier in a battle! This is only a partial idea of what may be called *military* trust. The greatest trust on earth is the military trust.

“There are many other kinds of trust, but these three, the domestic, the business, and the military, are the most important ones in our worldly life. These three form the essential ingredients of SPIRITUAL TRUST; but in the consideration of our *spiritual* trust, we have to take these great trusts as merely *minor* ones. Imagine then how much greater must be the value of spiritual trust.

“To make a lasting impression on our mind let us imagine again and again the attitude of the father’s mind towards the erring daughter in the above anecdote. It is not that the loving father did not forgive her, nor that he lost his affection for her, but he would never trust her again in matters of vital importance.

“Similarly, let us imagine the condition of an employee or business assistant, gratuitous or mercenary, who has betrayed his business trust. Will he not be branded as untrustworthy by all business people? Will he be able to get a certificate of recommendation from those for whom he worked or from any one who knows of his act?

“In order to have a correct idea of the nature of spiritual trust, we must engrave on our minds the sacred and *compulsory* doctrines of military trust. The military trust is the highest one of the worldly life. It may be called a real *trinity* because it is composed not only of the *sacred* trust, but also of its sister qualities, viz., *severe discipline* and *implicit obedience*. We all know the fate of the

soldier who violates his trust on the battle field.

“Besides these there are a few more qualifications necessary. They must be part of us as it were. They read like the ten commandments: Do not lie; do not deceive; do not hide; do not evade; do not probe; do not judge; do not be curious; do not envy; do not covet; do not hate. Of these ten commandments the first four are compulsory. Be very careful; the slightest breach of these will be detected at once. Nothing will be told to you; you will be branded.

“Now let us determine what are the qualifications for spiritual trust.

“For the spiritual student the world means much more than the ordinary military battle field. And the law of karma is more powerful and inevitable than the severest martial law. The martial law acts only externally and in the present. The karmic law acts externally, internally, and in every other way; not only in the present, but in the future, sometimes even forever.

“Remember how our ego, our comforts and, even our valuable life, must be renounced in the military life, which is merely a worldly one. How much more necessary is the spirit of renunciation for the spiritual life, which is so much higher than the worldly.

“We must first graduate, both mentally and morally, in at least three kinds of trust. These are simply the previous stages of spiritual trust. Without the first two the third cannot evolve. It is not that every one will have to engage in business, or join the army or navy in order to reach the stage of spiritual trust; but we must have, in the course of our general education, the principles of these two previous kinds of trust deeply implanted in our moral nature.

“For these reasons we have to be educated thoroly at home, in society and in business, in order to be qualified

to enter into the spiritual life with spiritual trust. We must go thru all kinds of discipline to have these practically. Book-reading simply, or theoretical education, will never enable us to enter into the life of spiritual trust. In the life of spiritual trust the discipline is always of the severest kind.

“So, in spiritual life we must have work, business and discipline. Simply, the education will be higher and higher, harder and harder, greater and greater daily. A person who is afraid of the hardships of this education will not be entitled to spiritual trust or spiritual responsibility. He will be able neither to go back to the worldly, social life, nor to continue in the spiritual; because, in the earlier part of his life, he did not avail himself of the practical and thoro lessons of trust, obedience, and discipline at home, in society and in business.

“Comforts, desires, all kinds of social and scientific prejudices, the false and vain ideas of beauty, age, health, home, relatives and friends. are to be forgotten; not in the sense of neglect or disregard, but in the spiritual life the desires of all kinds are to be used in a spiritual manner; our ideas about them are to develop higher. Formerly we regarded them in one manner; our nature and behavior, our intentions and methods were different. Now, in the process of development, they have changed. We have to pass from one stage to another and higher one. It is not that we disregard the former, but we graduate from it, and enter into the latter, which is the effect and development of the former. The former is not lost, but merged into the latter.

“In the spiritual life, unless we get the right teacher, very stern, severe, practical and exacting, we will not get the proper lessons for the higher and higher development of spiritual trust. The spiritual life is not one of vacation, of retirement, nor of ease and comfort—just

the opposite. In that life the object being so high, the lessons must be harder and stricter.

“The spiritual teacher must be very highly experienced and have the highest sense of duty. He must possess the power of looking into the inner life. We admit our faults and shortcomings with great reluctance. We often pretend to be good, often hide or even lie. The teacher will have to be a divine detective, so that he can see thru us. In order to guide us he will have to have full control over us. This is for our welfare, and not because of the arbitrary nature of the teacher. Otherwise we cannot be guided so as to obtain higher results. The rudiments of our spiritual trust commence in learning under the spiritual teacher. The teacher is the grower of the spiritual trust within us. We cannot grow this trust by ourselves, without the help of such a teacher. This is a kindergarten system—we take a teacher just for a support, to raise spiritual trust and other accompanying qualifications within us. We are learning this great trust under our teacher to use it effectively in God. Our real trust has not yet commenced. That trust will be called the *Divine Trust*, but before we get that divine trust we must learn spiritual trust under a real, practical teacher. *Divine trust* will be merely a necessary consequence to the spiritual trust.

“In order to govern us dutifully, the teacher will have to be sometimes the kindest of the kind; and sometimes the cruelest of the cruel. We have no right to judge him. If he makes a mistake it is his affair; his karma—not ours. Remember, ‘Ours not to reason why, ours not to make reply.’ Our spiritual trust—we must not forget—is based upon the principle of military trust.

“All of our practical spiritual education will be completed under this teacher. When we come to God, we must be pure and perfect. So long as we are the least

impure, we shall not be able to enter the Pure and Perfect. This purity, being of a most practical nature, cannot be learned by ourselves. It has to be learned under a practical teacher. This teacher is just to hand us over to God, and he cannot do it unless he can make us as pure and perfect as God would expect us to be. That is why such a practical teacher is so different from all ordinary teachers.

“We must understand that our teacher is not a separate entity. He is no more than a means by which to attain the end. He is just an instrument for our help. We must take him as such. Such a teacher is always God-sent. Such a teacher does not come to everybody. Only those who have the best karma from their previous life can have this privilege. To have such a teacher is in itself a sign of our advancement. And we must not abuse him. If we do, thru our folly, our spiritual trust will never ripen. Unless our spiritual trust is perfected, it cannot produce *Divine Trust*.

“Unless all our karmas are broken, unless we transcend the law of karma, we cannot be free. And unless we be free from all laws of karma, we cannot have any trust in God. It requires a perfected spiritual trust to produce *Divine Trust*.

“If we desire to understand more of the nature of spiritual trust, we must understand a little of its fruit—the *Divine Trust*. In the life of *Divine Trust* there is no more ignorance, no more darkness, no more cause, no more effect, no more birth, no more death. ALL—One, everlasting bliss. In this stage there is no more form, no more name, no more time, no more space. ALL—INFINITE AND INDIVISIBLE. Here man resigns his name and form, his titles and concerns. He resigns his whole position. His resignation now becomes his Realization. This is the realization of the Truth. And here there is

another trinity—the last trinity. It is the trinity of divine trust, divine resignation, and divine realization. Here man completes his mission, and this he has learned thru his *Spiritual Trust*."

OBEDIENCE TO THE DIVINE LAW

BY L. D. N.

THE law of the spiritual life is universal and impartial love and ministration. No man can enter into that life without becoming transformed into the likeness and character of the Christ. Neither can one enter into and thus become transformed by this life except he desires it, even to the sacrifice of all else. No one, therefore, can come under the inspiration and dominion of the law of this life without full emancipation from the law and motives of the selfish life.

Hence, to seek and attain first the kingdom of God and his righteousness, which is the plane of the Spirit and its perfect life, all liability of perversion of any power is put out of the question. This includes also the possession of all the higher gifts. This was the method of the Christ. Seek first the true life and all useful gifts will open to the soul as needed.

In His method, therefore, there was no need or place for the secrecy and initiation instituted by the "Brothers." In the Theosophy of the Christ there is no place for the motives of the selfish life to seek the true and perfect life, and thru this the useful gifts that come as the legitimate fruit of that life. True Christian Theosophy is the immediate life and revelation of God in the soul of man, as his true and loyal child. Occultism and magic may

be attained and mastered thru obedience to the law of psychic development under the impulsion of self will. But the kingdom of the Spirit can be entered only by the laying down of self will, and the union of the soul with the universal will of the Spirit, which is the will of God—infinite Goodwill.

The purely spiritual in man is the deepest, highest, and divinest element of his being. Its cultivation, development, and supremacy, therefore, in his life, can but exalt and ennoble that life. Indeed, the true destiny of man on earth cannot be achieved, nor the perfect life attained in this world or in any other, save under the direct inspiration, guidance, and power of the Spirit, "The law of YAHVEH is perfect, restoring the soul" (Psa. xix. 7).

JUST BE YOU

BY ARTHUR WILLIAM BEER

[From *Washington News Letter*, June 1914].

You've striven hard your life to mold
Like some great sage's life of old,
And bitter failure had to rue—
Now just be YOU.

Unique are you 'mongst all the race;
No other one can fill your place.
Your faith in God and self re-new—
And just be YOU.

In terms of life translate your dreams,
Led by the light that inward streams.
With fear-free mien your way pursue—
Since you are YOU.

GOD'S LAW IS ABSOLUTE

BY H. E. BUTLER

WHEN God created the world, we read that he said, "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth" (Gen. i. 26). Now that was His purpose, "and who shall turn it back?" (Isa. xiv. 27.) None can turn it back, only as individuals by perverse living turn it back from themselves for the time being, and fail to receive the benefits. His purpose became the laws of nature in all the earth and in every phase of earth life; and all nature attests the truth of the Bible statement. When men and women are able to look beyond the mere surface of their own sensations and mentalities, they will discover that God's law exprest by these words is absolute.

Some will inquire, "God's law being absolute, why is it that there are so many evilly-designed persons, and so few who live according to His purpose?" We answer thus: The distinction in our minds between good and evil is only partly true, because good is that which does good to us, and evil is that which produces results that we do not want, results that bring upon us pain, sorrow, and death. But these evils are also good in their ultimate, because as man sins against the laws of God, he discovers that he has sinned against the laws of his own nature, and thereby he suffers and is in sorrow. This is a lasting lesson upon the consciousness of man's soul, and is the means by which God designs to develop him where he should know good and evil, where he should know the results of living in discord with divine

law and obtaining suffering; or of living in harmony with divine law and obtaining joy and peace.

God's purpose may be well expressed by an illustration of one who purposes to build a great house for himself. In building the great house, he uses laborers, ignorant men that know nothing of, and care nothing about the plans; but they have good strong muscles and are willing to use them for the sake of obtaining food, clothing, and shelter. These men are used to clear the place for the new building, to tear down the old buildings, and to get them out of the way, to dig out the foundation, and to get everything in readiness for the mechanics, who know the plans, and therefore know for what they are laboring. Here we have presented to the mind two classes of men, one, the mere laborers tearing down and destroying the old conditions and preparing for new and higher conditions, these laborers are all blind servants simply obeying the command of the master mechanic; the other, are the skilled mechanics, who know the purpose and design of all they do. All men and women who are following their sensations, become the rubbish that must be cleared away; and those of a little higher order, who have begun to think for themselves, look around them in the externals and condemn all which has been builded, and willingly follow the directions of the master builder to go vigorously to work to tear down, to destroy, to get out of the way, all the structures that have been builded before. They may have an ideal of another building, but it is so vague and uncertain and incorrect that their only usefulness is in the tearing down and in getting out of the way all that belongs to the old, preparatory to building the new.

All you who think, have but to look around you to see the various organizations, and the multitudes of those who are united in the one purpose of tearing

down the old; and herein is the manifestation of that divine law that is absolute. These people cannot or will not think of divine order, and place themselves in harmony with the divine purpose; but by virtue of that absolute law, they are forced, for "It is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 13); and God gives them the will to become laborers to clear the ground for the new divine temple. But the other class, the mechanics, the builders, are those who thru the spirit of honest, earnest devotion, and thru seeking after knowledge, have been instructed in the divine purpose, and in all that is requisite for them individually to know that they may become efficient mechanics under the illuminating influence of the spirit of the Highest. And thru the intuitive impulse given by the spirit of God, they will at once ally themselves to the department where their work will become efficient; they will not work as servants, as do those who "knoweth not what his Lord doeth" (John xv. 15); they will know what they are called to do, and will gladly respond to the call in that direction and take their place in the constructive methods; for every living creature because of the absoluteness of divine law must, by virtue of its life, be serving in some one sphere of God's great purpose. Therefore it was said by them of old, "Choose you this day whom ye will serve" (Josh. xxiv. 15); for choose you must and upon your choice depends your life, health, and happiness.

The time has now come wherein God is preparing his builders and his finishers, the skilled workmen, on that great temple that He is about to build; therefore the Esoteric Thought and methods of life have been sent out to all men that will receive them; for thereby they will become joyous workers in the construction of that most glorious temple, from whose great altar will flow the

fountain of divine life, which will impart knowledge, wisdom, power, and an all-harmonizing joy, producing love.

May the angel of His presence guide you according to His purpose.

"GOD IS LOVE"

BY ANDREW STRONG

O Love, that does not bind,
Yet holds me closer than tongue can tell;
O Love, thou universal Mind,
Grand home in which my soul doth dwell.

'Tis Love consumes all lust,
And lifts my soul to the spirit-world.
O Love that brings implicit trust,
Of a New Age art thou the herald.

'Tis Love that kills all fear,
And turns my weakness into steel,
And lays old Satan on his bier,
Causing celestial chimes to peal.

'Tis Love that sends an angel dear
To guide me in my upward way;
'Tis Love that dries up every tear,
And changes midnight into day.

O Love, invincible and *strong*,
That breaks and tears all barriers down,
'Tis Thou inspires celestial song,
And brings to the righteous a golden crown.

FOR "THE WHOLE CREATION GROANETH"

BY C. COXON (Liverpool, England.)

It is constantly asked, "Why should Creation groan?"

Let it here be understood, then, that Creation groans and travails because of the appalling consequences of the sin of sex indulgence, which has been rampant so many centuries. The abuse of sex is the cardinal offence which separates man from God.

Almost every chapter in the Bible proves it, yet practically all our so-called Christian leaders, writers, and preachers utterly avoid the subject.

Such cowardice and folly!

Are they aware that every form of disease, weakness, passion, poverty, and misery is caused, directly or indirectly, by sex indulgence? The whole race is in its grip.

"He that blasphemeth against the Holy Ghost shall not be forgiven." The Holy Ghost, the creative principle, the life-force, is an attribute of God. It is His prerogative.

What, then, can men and women be thinking of, that they should expend this enormous force in bodily lust?

Meanwhile the whole of creation groans and travails.

PERSEVERANCE doesn't shine with the same brilliancy as genius, but it has a steadier light and will outlast the more brilliant glow.—From *Science of Light and Health*.

TREES AND THEIR SYMBOLOGY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

THE tremendous

SPIRITUAL IMPORT

of this subject may be estimated by the fact that the Bible begins and ends with "trees," and that they are used as symbols of life and of death, and of the righteous and of the wicked. For some persons are said to be good trees bearing good fruit, and others, bearing evil fruit, to the root of which the axe is laid, preparatory to their being "cut down and cast into the fire."

It would seem as if the first Adam in the Garden, mistook the tree of death for the tree of life, and his descendents have been making the same mistake ever since. The Second Adam, on the other hand, changed, by his sacrifice, the tree of death into a tree of life. For He was lifted up, on the accursed tree, that all might look unto him and *live*.

And to all men it is given by means of following Him

IN THE REGENERATION,

He who is the Resurrection and the Life, to change the fruit of the tree of knowledge into that of the tree of life. For man may either let, as the majority do, the water of life,

THE RIVER OF JORDAN

within him flow down into the Dead Sea—the sea of death and corruption, or he can by the law of the Spirit of Life within him, overcome the law of sin and of death in his members. The

LAW OF CARNAL GENERATION

keeping us under the dominion of the carnal mind, which is enmity against God, can be overcome, neutralized, reversed by the law of spiritual regeneration. By living a pure and holy life, holy in thought, word, and deed,

WE BECOME VIRGINS,

who "follow the Lamb whithersoever he goeth;" first fruits of the harvest of the earth—first fruits unto God and the Lamb. These are

TREES OF RIGHTEOUSNESS

of the Lord's own righthand planting which grow in Eden the garden of God—

HIS HUSBANDRY.

That beautiful promise of the First Psalm, these find to be fulfilled in a glorious life of

HEAVEN UPON EARTH.

"He shall be like a tree planted by the rivers of water who giveth his fruit *in the season*; whose leaf also doth not wither, and whatsoever he doeth shall prosper."

We can learn much of

HEAVENLY THINGS,

of spiritual death and life, as well as of the natural, (which are more closely allied than we are apt to think,) by looking at the trees; for example, the apostle speaks of being in

"DEATHS OFT,"

and being delivered out of "so great a death," and after reaching a very high state of experience, longing still: "That I may know him and the power of his resurrection, and the fellowship of his sufferings; *becoming CONFORMED TO HIS DEATH*."

This is what he judged to be the final perfection, and the means of attaining the *exanastasis*, or extra-resurrection.

But before attaining this perfection, we may have to

pass thru many deaths. To understand this we must learn

THE PARABLE OF THE TREES.

Here is an acorn, the fruit of the mighty oak, whose fate is to be decided. Is it to be cast away and lost, or is it to become the mother of thousands of millions? It is a body containing the germ of life, but hidden, imprisoned as it were, just as the germ of the Christ-life is in "every man born into the world." But in order to be quickened, it must "fall into the ground and die." Otherwise it cannot be born from above, it cannot bear fruit. Its body must be offered a living sacrifice. Its outer personality must die in order that its individuality may enter upon age-long life as an oak.

If the little acorn could foresee the apparent loss which lay before it, the period of darkness and death in the loss of its body, it might shrink back as we do from the sacrifice. But how foolish that would be, is seen when we contemplate the glorious body of the mighty oak, full of life—giving leaves and fruit. Even so we who sacrifice this body of humiliation, this tent in which we groan, know that we have an eternal body of glory, for we are destined to become

"TREES OF LIFE"

planted by the river of the water of life which yield their fruit every month, whose leaves are for the

HEALING OF THE NATIONS.

If we consent like the little acorn to fall into the ground and die, being planted by the hand of the Heavenly Husbandman, we shall awake to newness of life, then will follow a period of great rejoicing. We enjoy for a season the light of the Sun, the warmth of

THE FIRE OF HEAVEN,

the life-giving wind of the Spirit. But, alas, there comes an autumn and a winter, dark, bleak, cold, and

desolate days; our leaves drop off and fall to earth, and at last everything seems gone but the naked branches and the bare stump, out of which the semblance of life has vanished. But this is but the prelude to another resurrection, a joyous season of spring, when the birds sing in our branches, and again we rise to a

RICHER, FULLER LIFE

than we have ever before known. From the analogy of nature, it would appear that this may recur again and again, until we reach the full stature of the pattern

TREE OF LIFE—

the man Christ Jesus, who shall fashion us a body like his own glorious body—shining like the sun in the kingdom of the Father. For the Bliss Body, for which we have now a God-created longing, will transcend in glory and beauty our highest conceptions. For we know not what we shall be—"Eye hath not seen, nor ear heard, nor mind conceived," the eternal heights to which the humble shall be exalted.

The parable of the trees teaches us why

DEATH IS ESSENTIAL TO LIFE.

For if the leaves were not shed and the whole harvest of the year gathered in, there could be no further growth. Apart from the winter-death, there could not be the resurrection of spring. If the trees could say, as many Christians are saying, to the Divine Husbandman, "Let us live always in the fulness of summer glory; let not the cold winds of adversity blow upon us. We would fain sit upon thy right hand and left on thrones of glory; but we will not drink of thy cup, nor be baptized with thy baptism. We want the victory, without the sword which thou camest to bring; we wish our dross to be purged away, without the fire."

This is why in so many cases, there is a cessation of growth. When by reason of the lapse of time, they

ought to be teachers, they have need that some one teach them the first principles of the oracles of God, and are become such as have need of milk and not of solid food. The Churches are full of these (*nepioi*) speechless babes. Were it not for the advance guard who "love not their lives even unto death," the Prince of this world would have an easy victory, but "they overcame him by the blood of the Lamb and the word of their testimony."

A PREJUDICE-

BY CHARLOTTE PERKINS STETSON

[From *The Bulletin of the Oriental Esoteric Society*]

"I was climbing up a mountain side
With many things to do,
Important business of my own
And other people's too,
When I ran against a Prejudice
That quite shut off the view.

My work was such I could not wait;
The path quite plainly showed;
My time and strength were limited;
I carried quite a load;
And there that hulking Prejudice
Sat all across the road!

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by.
He smiled, but as for moving
He didn't even try.

And then I argued quietly
With that colossal mule.
The time was short! no other path;
The mountain winds were cool.
I argued like a Solomon;
He sat there like a fool.

And then I begged upon my knees.
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill-will.
As well invite the monument
To vacate Bunker Hill.

So I sat before him helpless
In an ecstasy of woe,
When a sudden inspiration came
As sudden winds do blow.

I took my hat, I took my stick;
My load I settled fair;
I approached that awful incubus
With an absent-minded air,
And I walked directly thru him
As tho he wasn't there."

"WHATEVER thou lovest, man, that too become thou must—God, if thou lovest God—dust, if thou lovest dust."—ANGELUS SILESIUS.

RELIGION means the development of common sense. Purify and intensify your common sense and you will know the Truth sooner or later.—From *Voice of Freedom*

73 R. D., Fairhope, Ala.
July 1, 1914.

Editor Bible Review,

Dear Brother:

As I read the "QUERY" in our last *Bible Review* I have made a few remarks which I enclose herewith.

With love and best wishes,

Fraternally,

O. Tuveson.

BIBLICAL STATEMENTS ABOUT REINCARNATION

BY O. TUVESON

ON page 457 (Vol. xii.) of *Bible Review* the question was asked for specific statements in the Bible upon the ideas of reincarnation. Tho Brother Butler gave a comprehensive and complete enough answer, a few more citations from the Bible might not be out of place.

In Job i. 21 we read: "Naked came I out of my mother's womb, and naked shall I return thither." How could that be possible without reincarnation?

In Psalm xc. 3, it is stated: "Thou turnest man to destruction, [dust, death of the physical body]; and sayest, RETURN, ye children of men." I would understand that as a plain statement of reincarnation.

Matt. xvi. 14 shows clearly that the Jews believed in reincarnation. Even King Herod must have believed in a sort of reincarnation as he supposed that John the Baptist reappeared in Jesus (Mark vi. 16).

The Master told Peter (John xiii. 36): "Whither I go, thou canst not follow me NOW; but thou shalt follow AFTERWARDS." The Master must have meant that Peter should be able to follow him fully in a later (the last) incarnation, because as far as we know, Peter did not in his body at that time attain to the Master's perfection—to immortality.

Writing to the Thessalonians (I Thes. v. 23), St. Paul wishes that their WHOLE BEING, "the Spirit [*pneuma*] and the soul [*psyche*] and the BODY [*soma*] be preserved BLAMELESS." If it is necessary that our whole threefold being be preserved in order to reach perfection, and if we in this incarnation lose our bodies—not being able to overcome death—how can we attain to immortality and perfection of our complete threefold structure without being again incarnated in a material body?

This threefold division of man, by St. Paul, is very convenient; by spirit, he evidently meant the everlasting Ego—our spiritual part; by body, he meant of course the dense physical matter; and by soul, the desires, the mind, intellect, etc., which form a connecting link between the spirit and the body. If the Ego did not need the mental and physical parts, why should it ever have to be connected with them? Or if the Ego and soul could develop just as well, or better, without a physical body, why were these bodies ever created? Does not the Ego in every incarnation make for itself as good a body as it can, and thus keeping on until it succeeds in making a perfect age-lasting body? and is not this the reason for its incarnation?

In the splendid lesson which St. Paul gives in I Cor. xv. 35-57 about the attainment to human perfection, he asks: "How are the dead raised, and with what BODY do they come?" Then he illustrates by a seed planted in the ground. As THAT seed dissolves, so do our dead bodies

disintegrate; but neither the life in the seed, nor in the Ego of man is dead or destroyed; the Ego reappears in another body, and therefore in verse 53 he says that THIS corruptible and THIS mortal must put on incorruption and immortality.

There are many statements in our Bible which indicate the idea of reincarnation and some of them would seem unjust without that idea, as for instance in John iv. 36-38, it seems unjust that only the REAPER should receive the wages of eternal life; but with the idea of reincarnation this statement is plain and just. For tho the SOWER and the REAPER are two different PERSONALITIES, yet the very same individual EGO reaps in a later body the results of what it sowed in a former body. See also the following texts: Is. xxvi. 19; Matt. xi. 14, xii. 41; Mark xii. 35-37; Luke xx. 37; John v. 29, xi. 24; I Cor. xv. 19.

There are only a few (materialists) who do not believe in reincarnation of some kind—even the church people believe that soul and body shall again be united sometime, someday, somewhere; but they will not call it reincarnation. Let us hope that they will soon leave their unreasonable, unnatural, unscriptural notions, and see into the plain, reasonable, and important truths of the Bible.

THE SUPREME ART.—Let us learn the supreme art, the art of loving—to love for the love of loving, to love for love's sweet sake; not for something that we may get in return.—DINAH.

SELF-JUSTIFICATION AND SELF-CONDEMNATION

BY H. E. BUTLER

THERE are few persons capable of comprehending the vastness of this thought and its effect upon human life. And especially does it surpass our comprehension, when we think of our great prototype, Jesus of Nazareth, of whom it was said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isa. liii. 7; see also Acts viii. 32). According to Matthew's gospel (See Matt. xxvii. 11-14) when Jesus was arrested and brought before Pilate, his enemies brought many accusations against him, but he never opened his mouth in self-justification, so that Pilate marveled.

Self-justification seems to be laid at the very root of human life, and begins with fear. If a parent is strict with a child, the child begins to fear punishment, and it will begin at once to try to justify its acts in order to avoid that punishment, and will frequently tell lies to screen itself from such punishment. This goes on thru life, the same general tendencies; and it follows you, my friends, who have grown large enough to desire to know the truth and to live in righteousness. You hate accusation, for there is nothing that so weakens and hinders the progress of the soul in spiritual consciousness, as to be accused of evil. Even when you have done no evil, if you are condemned, it berumbs the consciousness,

weakens the efforts of the will, and unless strong in yourselves and in God, it will destroy your powers to do and to accomplish. It is because of this that persons instinctively rise up in the effort to justify their acts in order to prevent condemnation. Here you are brought face to face with a problem that you must solve and settle within yourselves:

Can you like Jesus stand firm, not moved by the accusations of others? This can be done only by those who unite their mind and their will with the mind and will of God, and determine always to do right and speak the truth regardless of its effect upon associates; for it should be borne in mind that all self-justification arises in fear; and as the apostle says, "Fear hath torment" (I John iv. 18). Persons are "all their lifetime subject to bondage" thru fear; no person is free until he has conquered fear; and when fear is conquered, then self-justification ceases to be necessary and readily passes away.

In order to understand the underlying principles of self-justification, each individual is necessitated to go within and observe his or her experiences. Persons that love the praise of men and fear their condemnation, may do things that, at the time, they think are all right, but as soon as they find that they are condemned by others, they begin at once to try to cover them up and to change them so far as they can; and in their efforts to cover them up and change them, they will almost invariably say those things that are in themselves false. When a conscientious, thoughtful person has told a lie, he is very sorry for it, and makes up his mind that he will not do it again; but he does not go very far before he finds that that same lie meets him, so that he has either to confess that he has lied at that time, or to tell another lie to continue the concealment; for one lie demands another,

and yet another, and so on—to the chagrin of those persons that wish to be truthful and honest. Another phase of this experience is this:

Conscientious persons that wish to do right, and yet FEAR condemnation, when their wrongdoing is brought up before them, will take extraordinary methods to cover it up, and to conceal it; and invariably in their efforts to do so, they will tell things that are not true; then when they wish to feel justified within themselves the Holy Spirit within them, knowing and actuating the soul, will condemn their acts, and they feel condemned; then they almost involuntarily begin to argue with themselves, nay, with their own souls, with the Holy Spirit that is animating their souls, they will argue; they will try to justify the wrong by all manner of subterfuge; this will all take place within their own selves, within their own secret chambers, until they decide from the intellect that it is all right and they could not help it, etc. Thus they have lied to their own souls and to the Holy Spirit within them, and have silenced the voice of the Spirit so that they go on comparatively satisfied, never for once thinking of what they have done. Jesus said, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation (Mark iii. 28, 29).

Think of it, it can never be forgiven—neither in this world nor in the world to come; neither in this life nor in the life that is to be. Sins of omission and of commission, arising in the ignorance of the human family, may be forgiven by the Spirit, and the soul freed from the consequences. But in this case it cannot be forgiven, neither can the soul be freed from the consequences, because the sin has not been judged and adjusted by

the higher intelligence; but it has simply been suppressed, and enters into the inner consciousness of the individual, and forms in the soul-consciousness what the Hindoos call "karma"; that is, when the soul goes out from the present body, these sins against the Holy Spirit, the Higher Intelligence, have been suppressed and stored away in their real existence; and as they can never be forgiven, they must be worked out and counteracted by their opposite.

We read that, "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. v. 24); thus it is evident, and in fact is true, that the persons who have thus sinned against the Holy Ghost, Spirit, may meet the result of those sins in their own consciousness and work them out, live them down, by overcoming all effort toward self-justification; until, from their own higher reason arising from the Holy Spirit within them, they are enabled to judge and to condemn the error, and to build up within themselves righteousness and truth, in place of the error and falsehood, to an extent that the Holy Spirit will actually forgive, because the results of their sins against the Holy Spirit have been met, have been brought to judgment, and have been compensated thru the individual suffering the consequences here and now in the body. For it must be remembered that when persons in their own solitude, really go down within themselves and feel after justice and righteousness, whatever honest conclusions are reached under such circumstances, these conclusions are just and right. But conclusions cannot be forced, and be just and right. Persons in penitence and humiliation, like that of a little child, before the Spirit which is in them, may call up these errors and thru real, honest reasoning, may forgive themselves. When they bring themselves to the judgment bar of

righteousness in that way, their sins may be brought up and go before them to judgment; for as the Lord said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37).

As Jesus said, "I judge no man" (John viii. 15); and all men and all women must judge themselves; and that judgment must arise from the depths of their own souls, in the quiet of their own inner selves. If that judgment is not effected by reason, or by their own selfish desires to justify, but is simply the result of honest conclusion arising from within themselves, then the sin of the past is judged, and is decided upon, and passes away, and will follow them no further. On the other hand, if the time does not come when they can thus bring up and judge the sins of their past life, they must follow the souls into another life, and sometimes into many lives, bringing the persons into conditions in the world where they will suffer until they have worked out and propitiated the errors that they have committed.

There is nothing in human life that so affects the soul and its future as self-justification when that justification is not just; and any one who will think about this will see at a glance that such self-justification really enters into and becomes a part of the soul's existence. When a soul can judge honestly and find justification, even thru forgiving itself of an error, it is justified before God thruout the æons to come; for as the Lord said, "With what judgment ye judge, ye shall be judged" (Matt. vii. 2); and again the Lord said, "If I judge, my judgment is true" (John viii. 16). And if you sit down in the quiet of your own chamber and bring up all these things and judge them, your judgment is true.

SELF-CONDEMNATION

Right at this point of self-judgment, we meet other forces. There are two sources of this self-condemnation; one is, some persons are born with the inclination constantly to condemn self; and another source is, the dark forces of the invisible world that Jesus called devils, are ever active in their efforts to hinder, to blight, the higher and pure intelligence, to destroy all faith in God and in Spirit. As these invisible forces find that condemnation thrown upon the consciousness of an individual, is the strongest factor to keep the individual in doubt, darkness, and weakness; they continue to throw that condemnation upon the individual when there is in reality no reason for it. Therefore it becomes necessary that every individual should strive so to live that he or she can justify himself or herself before God, for God is Spirit, and God is the life of the soul; and what has been said of judging self must be brought to its finest point of discrimination.

Persons may feel condemned for something that seems as if they had done wrong; if they accept that condemnation as true and just, they have gone to judgment and condemned themselves, and they are condemned; whereas if they would take up the thought and reason it out logically and honestly with themselves, they would feel justified. For instance, you are condemned for having done a certain thing that is wrong, you take up the thought and look at it and you say, "Yes, it was wrong." But were there no extenuating circumstances? Did you not do the best you knew at the time? It may have been done thru lack of thought, thru lack of consciousness of what was being done. Should that condemn you before God, the source of all mind, consciousness, justice and righteousness? Stop a moment

and think about it. Suppose you are bringing up a child, that child does many things that you would severely condemn in an adult. Why, then, do you not condemn the child just the same? Why? Because it is a child and has a child-mind, a mind not educated, a mind that knows no better than to follow the impulse of the moment; for this reason you forgive the child and love it still.

Now you, dear children, old or young as you may call yourselves, are but children, as John has so endearingly exprest it, "My little children." Yes, you are little children before God the Elohim, those great and wondrous souls. Now here is a suggestion by which you may balance up your judgment and move on without effort of self-justification and without any self-condemnation; for as Jesus said again, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 11). From this standpoint then, judge yourself. Your being a child in mind, in knowledge, and in power before God, you earnestly desire to do the right always; and if thru ignorance or thoughtlessness, you commit an error, take it up and think about it from the same standpoint that you would judge the error of your child, and you will be justified before the Father. But alas! if you take this method of self-justification, which in itself is true and righteous, as an excuse to gratify selfishness, passion, greed, or any other evil of human life, you thereby commit a sin against the Holy Spirit, which cannot be forgiven you, neither in this life nor in the life to come. But the sin will follow you, it will be a dark cloud between you and your Maker until you have suffered the result of the sin and have compensated it with righteousness. It is because of this fact that the Hindoo teachers teach their disciples to

work as those work who expect reward, but at the same time to expect no reward.

Do good because it is good; do right because it is right, and leave all the results with divine justice which is absolute and certain, remembering always the old adage, "The mills of the Gods grind slowly, But they grind exceedingly fine."

May the spirit of divine justice and wisdom abide with you.

"FACING GOD"

BY A. W.

Human body, weak and ill,
When the pain would seem to kill,
Purify thine inmost will
And FACE GOD.

Human mind, in dark despair,
Fighting thoughts that blind and tear,
Turn thou from this evil lair,
And FACE GOD.

Human heart when fears oppress,
Or when selfish loves obsess,
Turn from thought of earth caress,
To FACE GOD.

Human body, mind, and heart,
Howe'er desolate thou art
Thou wilt feel thy cares depart
FACING GOD.

For God stands forever near,
Waiting for thee, child, to hear
Angels' whisper in thine ear
"Just FACE GOD."

When thou hearst his Love's Command
Earth's desires cannot withstand.
Thou art in a Holy Land,
FACING GOD.

Every burden now seems light.
Troubles borne mean clearer sight.
Angels' presence gives thee might
FACING GOD.

SPECIAL NOTICE TO PUBLISHERS AND AUTHORS OF BOOKS

HEREAFTER WE SHALL REVIEW NO MORE BOOKS.

If books come to us that we should like to offer to our people as helps in their studies, we will speak of them as such in our editorials.

Our reasons for discontinuing the review of books are these : We have a duty to the readers of this magazine, and if we speak well of a book that does not justify it, we deceive our readers ; and if we speak against a book that has been sent us, we do injury to the publisher or author. Our assistants have persisted in reviewing books since this magazine first began its work. The past experience has proved our mistake, and at this late hour we would rectify it. [Editor.]

Time of Cusp Transits
Washington D. C., U. S. A. Sept., 1914

Body	Enters	On day	h.	m.
☾	♊	1	2	55 a. m.
"	♋	3	11	18 a. m.
"	♌	5	9	52 p. m.
"	♍	8	10	6 a. m.
"	♎	10	10	44 p. m.
"	♏	13	9	47 a. m.
"	♐	15	5	32 p. m.
"	♑	17	9	32 p. m.
"	♒	19	10	42 p. m.
"	♓	21	10	44 p. m.
"	♈	23	11	28 p. m.
"	♉	26	2	27 a. m.
"	♊	28	8	28 a. m.
"	♋	30	5	24 p. m.

☼	♈	23	4	27 p. m.
♀	♉	10	5	21 a. m.
"	♊	29	4	35 a. m.
♂	♋	4	11	43 p. m.
"	♌	13	11	24 a. m.
"	♍	23	3	4 p. m.

On Sept. 1st					
♈	is in	♈	1°	51'	30"
♉	"	♉	19	15	14
♊	"	♊	24	40	58
♋	"	♋	9	57	40

BIBLE REVIEW

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No. 12

THE DIVINE ENERGY

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

IF we are asked, "Where is the Divine Energy?" we can answer by saying, Where is it not? For Matter itself is caused by the intense, incessant movement of Spirit; and not only do the atoms move with a velocity too intense for the human mind to conceive or for the human eye to follow, but each atom is said to be a solar system in itself, consisting of about a thousand electrons, which revolve around a central orb. There is sufficient energy in a single atom, according to Dr. Salesby, to lift the whole British fleet to the height of Ben Nevis. And if such be the energy in a single atom, what must be the sum of energy in the whole universe? Or, indeed, is not the consideration of the power dwelling in our own bodies sufficient to overwhelm us? Truly we are fearfully and wonderfully made, for we are made in the Image of God, and each of us is a universe in himself. But the majority of men are under the dominion of the body. The unregenerate man mistakes his body for *himself*; and instead of being master of his body, he is its slave, and of the passions of which it is the instrument. Voicing this truth, the Poet says:

"Give me the man that is not passion's slave,
And I will wear him;
In my heart's core;
Aye, in my heart of heart."

Very often he is the willing slave, who like Bunyan "lives in and loves the darkness; hating all light," but there are others who feel their chains are very galling and bitter and cry out with St. Paul, "Who shall deliver me from this body of death?" The answer is that it is the "Law of the Spirit of life which sets me free from the law of sin" which formerly energized my members to produce fruit to death.

The two laws here spoken of are forces or energies like the laws of nature. If we liken the law of the spirit to the law of gravity or centripetal force, then the law of sin is represented by the centrifugal force. Both these laws of attraction are at work simultaneously; but the one neutralizes the other, so that while I remain in my own proper environment, I do not feel the effect of the centrifugal force. Even so, if I present my body a living sacrifice, yielding my members as weapons of righteousness to God, I cannot help bearing fruit unto holiness any more than a healthy vigorous tree can help being energized by the life that is in it to the production of its appropriate harvest. For if we be joined to Christ, we shall be no longer left under the power of sinful inclinations, but shall be powerfully endowed with a bent and propensity to the practise of holiness by the spirit of Christ, "dwelling, speaking, and working in us."

THE WAY OF THE CROSS

BY GUNNAR NAUMANN

"HE went out, bearing the cross for himself."—John xix. 17.

THE way from the natural to the spiritual and divine life is the way of the cross. The cross has always stood as a symbol of sacrifice, of suffering; an ordeal that the soul must pass thru in order to attain to a higher state of being. But the real meaning of the cross can not be comprehended before the soul enters into the deadly combat against the lower nature, the mind of the flesh, and all the demons that infest this region.

It is of the utmost importance for those who wish to be conquerors, fully to understand the nature of the enemy and the combat, and also to realize something of the joy and the glory which are to be gained by the victory. For even Jesus "for the joy that was set before him endured the cross;" and as he is "the way, the truth, and the life," we may safely say that it is impossible for any one to gain the æonian life in any other way.

If this is a principle upon which depend so great an accomplishment and results so vast, we must surely find it in all the works of God—in the structure of the universe, in the word of God, and in man.

The cross marks the end of the journey—the death of the old, and the birth of the new life. It stands at the close of the Jewish dispensation, and the beginning of the Christian. And now as we approach the close of the present age and the entering of the new be sure that there is a cross of world-wide magnitude.

When the children of Israel left Egypt, they had to

cross the Red Sea, in which their enemies, in pursuing them, were destroyed; and they had to cross the river Jordan in order to enter the Holy Land. Now, those who are to "come off victorious from the beast and from his image and from the number of his name" have to cross "a glassy sea mingled with fire," and "they sing the song of Moses and the Lamb." They pass victoriously thru the sea of generation and the lower life, and now stand on the clear, ethereal sea of divine life; i. e., of the natural made divine. From this exalted height, all things are as transparent as glass, therefore they say, "thy righteous acts have been made manifest" (Rev. xv. 2-4). These are the same company, the first-fruits, which follow the Lamb whithersoever he goeth.

This is the triumph of the Spirit over the powers of darkness and of evil; the culmination of the atoning work of God, to reconcile man, and to create him anew in the image and likeness of God.

At the close of every dispensation, there is a crossing over into the new; and here is fulfilled what was pre-figured in all former passovers.

When the children of Israel at the going out of Egypt took the lamb, one for each family, and killed the pass-over sacrifice, they made crosses at the doors of their houses by striking the two side posts and the lintel with a bunch of hyssop dipt in the blood—and YAHVEH past over. This signifies that the first-born, the first-fruits, will not be overcome by the calamities in the coming crisis, when the first-born of Egypt, i. e., of the world and the apostate church, which is the beast, is slain.

Moses was commanded to make the tabernacle, and all that pertained thereto, according to the pattern shown him in the mount. (Ex. xxv. 40.) This pattern was an image of "the true tabernacle which the Lord pitched and not man;" that is, of the real spiritual divine man .

and of the true church in which dwells the Spirit of YAHVEH. In the construction of this tabernacle, with all its details and paraphernalia belonging to it, and with all the priestly service and sacrifice, was prefigured in bold outlines the whole future life of the Israelitish nation, and also of the church; the coming of the Anointed and his atoning work. We can, at this time, hardly touch upon the meaning of the many symbols, but we may in future articles bring some of them out into the light.

In former articles, we have laid much stress upon the truth, that all the works of God are in the human form, that perfect humanity is the ideal of God, and that this ideal is the involved latent principle in all created things. The cross is in a rude way the form of the human body. The tabernacle and the holy places were constructed according to this form. A close reading of the text, with your mind fixt in spiritual meditation on this wonderful imagery, will reveal to you the remarkable fact that the atoning work of the cross of the Christ was already clearly outlined in the tabernacle.

In the "holy of holies" was the ark of the testimony, containing the law of the ten commandments, the manna, Aaron's rod that budded, and, at the side of the ark, the book of the law. The ark was covered by the mercy-seat, above which were the cherubim. This inmost part of the tabernacle, behind the second veil, corresponds to the head and to the highest, or inmost divine, in man. The particular parts are symbols of the characteristics of the divine mind, and of the ultimate complete salvation of the human race.

Within the holy place beyond the first veil, at the right hand, or toward the north, was the table of the covenant with the twelve cakes of shew-bread, signifying the atoning work for the twelve tribes of Israel. At the left, or south, was the candlestick with its seven lights, signifying

the atoning work for all the nations; i. e. for the church. These correspond to the arms (of the cross) reaching out to all the world. (Compare Isaiah lxv. 2; and Rom. x. 21.) Israel was *then* at His right hand; and the Gentiles, or Nations, at his left; but, when Israel rejected their Messiah and nailed him to the cross, they, as it were, turned his body; and now as the officiating priest coming out of the sanctuary—i. e., appearing to us at the close of the dispensation—the candlestick, the true church, is at his right hand, and Israel at his left. This was also shown by the two malefactors crucified, one at the right, and one at the left of Jesus; the repentant one standing for the church, and the other for the Jews. This reversal or crossing of the plan was also prefigured in many other instances; e. g., when Esau sold his birthright to Jacob, and when Jacob wittingly crossed his hands and laid the right one upon the head of Ephraim, giving him the first blessing, and the left upon that of Manasseh, the first-born.

The altar of incense stood in front of the ark outside the veil, and between the candlestick and the table, thus corresponding to the breast and the heart from which our affections of love and gratitude ascend as a holy sweet savor. The first veil corresponds to the diaphragm, the second to the neck. The laver of brass stood between the tent and the altar of burnt offering, also of brass. These two correspond respectively to the abdomen, or intestines, and the lower parts or lower nature which must be sacrificed. (See Dan. ii. 32 where the belly and thighs of the image were of brass, brass signifying the natural principle.) The brazen altar stood in front of the door, or entrance; the door corresponding to the legs and feet and signifying that thru trials and temptations, we enter the kingdom of God. This is also the birth into the kingdom, or regeneration; then the carnal nature is

sacrificed upon the altar (elevation), crucified with Christ and raised up with him in newness of life (Rom. vi. 1-11). In Rev. i. 15 his feet appeared like burnished brass (*kalkolibano*) signifying his natural principle made divine. (See also Ezekiel i. 7.) As to man generally, the bowels correspond to judgment, or a separating and cleansing process; so also brass "as refined in a furnace." The veils signify that no one can pass or look into the higher state of the soul, or of God's kingdom, except thru the atoning work of the cross.

In the different realms of God's creation, the cross marks the terminal point, or the division line between the old and the new, the lower and the higher; and everywhere the passing from the one to the other is accompanied by a certain breaking up of the lower, by suffering and death, until in the fulness of time, as we shall presently see, this order be reversed and made a deathless, painless transformation.

Even in what is called inanimate nature, this law holds good. Matter must die, burn with solar heat, to be converted into ethereal spiritual substance. The earth itself must pass thru epochs of cataclysms for the sake of the re-establishment of nature on a higher scale.

The soul of man is the medium thru which the creative and generative energy is transmitted to all nature; and nature responds according to the general state of humanity. When therefore, thru the work of God's elect people, the life of the nations has advanced, earth-conditions will also change to be in agreement; climate, vegetation, animals, social life, and institutions, all will be impressed by the higher thoughts and life currents and the Spirit in the race will form its new habitation.

In the human body, the law of the cross is plainly seen in the nervous system, the nerves ramifying from the right side of the brain crossing over to the left side of the

body, and those from the left to the right side. The positive and negative currents that pass along the spinal cord to the right and left in the brain, form a cross with the third current, the spiritual force, which passes thru the ganglia from the lower to the higher faculties. If this spiritual force be not sufficiently aroused, the natural impulses of the sympathetic nerve centers have the dominion and the spirit force is turned into the carnal mind, making the devil and Satan in man.

Every impulse of all the nerve centers must be overcome; the Spirit must be aroused into full consciousness of his power; then the serpent nature will be nailed to the cross and die; thus we are made conquerors thru the cross.

But with those who die in their sins, the death of the body, in a remote sense, is a cross or an atonement; for it carries the soul over to another earth experience.

In the natural state, death crosses all plans, hopes, and aspirations. The death of Jesus on the cross at one stroke destroyed the hope of his most devoted followers. They said, "We hoped that it was he which should redeem Israel;" because they looked to the earthly blessings only.

This tendency of the human nature is very strong, and even with those who have started to live the regenerate life, the plans and hopes of the natural mind still cling very closely to the soul and die hard. Disappointment after disappointment, experience after experience, cross upon cross must be endured until the soul reaches that higher state which is unmoved by external conditions. In the pathway of experiences, when the body and mind have been purified by right living and thinking; when the soul begins to realize the power of the Spirit within; when the errors of the past are clearly seen, the first suggestion that comes before the mind is to use this

higher intelligence, this power for the gaining of those ends which formerly the soul failed to attain. Thus a merchant, who before has failed, now thinks he can make a success in business and widen his plans. The politician, or capitalist, or any man or woman of other professions will have the same kind of experience and it will seem natural and right that they should use their superior faculties of mind in this way.

But right here is where they shun the cross and mind the earthly things; instead of going on to the attainment of the higher, spiritual ideals, they reverse the divine order and transgress the spiritual law which is: *Spiritual means and powers must not be used for the attainment of worldly ends.* This does not mean that spiritual powers and the higher developed soul faculties may not be used for human advancement on the earth plane. To the contrary, they should be and will be so used. But the earth conditions must not be the end; they must be subservient to the spiritual and divine. Jesus always refused to use his powers for his own bodily or earthly advantage.

It seems almost insane, or like committing suicide, when you have the ability, the power, to attain to wealth and honor and to some high position in the world, to renounce all these, to live the simple, pure life of a devotee and care for nothing but the progress of the soul and the salvation of the human race.

In this age and under the unjust laws of our social system (?), it is almost impossible to apply these higher powers to the betterment of worldly conditions individually without turning them to selfish and corporeal ends. The true disciple does not think of his own individual interest, but of the good of all. For this reason the selfish element in worldly progress cannot be eliminated except where a communistic system is established. And no communistic system can continue and prosper, unless

each individual is willing to have his own natural interest nailed to the cross and live for the whole body. Such must be the body of the first-fruits.

When the human race has crost the line between the present and the coming age, when the sufferings and death of the Grand Cross have destroyed the works of the devil-nature of the nations, the new race will rise, purified and holy.

The three degrees, or orders, of church and civic institutions, symbolized by the Court, the Holy, and the Most Holy places, will then, as one body, exist in simultaneous, harmonious order. The *first intention* of Elohim YAHVEH will then be established; viz.: That man shall advance by degrees from the natural to the spiritual and divine without falling into sin. The cross will then be not a cross of suffering and death, but a cross of regeneration and spiritual ascendancy into glory.

Divine peace be with you.

WHO IS A GOOD WORKER?

[From *Voice of Freedom*, (San Francisco, July, 1914.)]

“ANSWER.—He who never makes any enemy; who rather makes of his enemies, his (and every body’s else) best friends.

“He who never complains; but listens and remedies the complaints of others.

“He who never troubles anybody, but rather removes everybody’s troubles.

“He who does not expect help from any one; rather is ready to help every one.

“He who does not depend on anybody, but upon whom others may depend.

“He who lives only for others and not for himself.

"He who lets none carry his burdens, but himself would carry the burdens of all.

"He who never theorizes nor imagines, but who is always practical. For him there is no time to waste or to spare.

"He who is not afraid of any person or condition. Conditions cannot stop him from working—rather he would control conditions.

"He who is liable to be misunderstood by everybody, but will himself never misunderstand nor listen to other's misunderstandings. He goes on working—that is what he understands.

"He who can live very comfortably and agreeably with his enemies.

"He who can learn more from enemies than from friends.

"He who can *advance* much quicker, more steadily and more satisfactorily, thru enemies and adverse circumstances than thru friends and favorable conditions.

"He who never feels lost, discouraged, disappointed, resentful, displeased nor even sad, if any privilege, *after* being given, be withdrawn reasonably or unreasonably; or being promised, is not given; or when enemies laugh and rejoice at his failures, disappointments, troubles, insults and censure.

"He who does not take advantage of any privilege given, great or small; who does not mention it to anyone; does not feel elated in his mind, or use the power which the privilege gives, over the donor, employer or teacher.

"He who gives away the part or the whole of his privileges as soon as he gets them, to others, friend or foe, with the greatest cheerfulness and willingness.

"He who rejoices when others get privileges and he gets none. And when these others come to him and boast of their privileges, in order to hurt and discourage him, he would congratulate them, even if they actually be his

foes. By so behaving he will win popularity. But he must not wish for such popularity—it must come of itself, as a necessary consequence of his silent, unselfish, and sincere work, done thru the sense of duty alone.

“He who can be quiet, and well-poised when another, under the same conditions, becomes nervous and angry.

“He who can control himself, as soon as he sees that he is about to lose his temper, or to be nervous or angry.

“He whose mind is never shaken by work; neither by its kind, nor its amount, nor its method. Let the work pour like a river unto him, anyway it likes, day and night—he is still a vast pacific ocean! God bless him. God take him. He is really God’s child, God chosen, a god-man on earth, or a man-god from heaven.

“He who never gets tired of work, nor seeks it; who neither loves nor hates it; nor makes it the main object of his life.

“He whose work nothing can stop—neither money nor love; neither prosperity nor poverty; neither assets nor debts; neither praise nor censure; neither success nor failure.

“He who does not work for reward, but at the same time does everything in his power to make the work a success. When he succeeds, he lets the success alone; he never touches it nor identifies himself in the least with it.

“He who can never be influenced by any one; who rather knows how to influence others—if necessary for his work.

“He who does not work like a hired person, but takes the work as if it were his own; at the same time, does not become attached to it. When dismissed, justly or unjustly, he does not feel disappointed, hurt, revengeful, nor resentful.

“He who does not think, while working hard *under* another, that he is a slave, or a prisoner, or treated unfairly.

"He who is able to work under an oppressive man or a tyrant, without complaint.

"He who never can be without work, and at the same time does not work; but worships within and worships without.

"He who works conscientiously and silently, just from the sense of duty and for the sake of the work itself—not for the sake of name, fame, money, love, praise, encouragement, fear (of criticism). He is not expected to be devoid of all feelings of self-respect and pride, nor lose sight of his own rightful claims and interests, whether worldly or spiritual; but he is expected to sacrifice all these feelings for the sake of the work entrusted to him. As soon as a trust, small or great, simple or serious, is given to him he forgets himself. The responsibility of the work becomes paramount in his mind. Every action of his daily life breathes and speaks directly or indirectly of the work he has to do, of the trust he has to fulfil. He must feel blest and happy because he has a chance, whether spiritual or material, to shine in the world. He must not lose it, even if the work, or rather its trust, is small and insignificant. The large trust grows from the little one. Greater, heavier, and more important work will be given to him, if he learns how to do the insignificant work first. If he neglects the little work to-day, he may, due to this subtle nature of negligence, neglect the great work to-morrow.

"He who has sincere and practical respect and reverence for other's opinions and actions, even if those others are his bitterest enemies and such opinions and actions are wrong in his estimation.

"He who does not feel *insulted* at reasonable or unreasonable criticism or censure from any one, whether employer, friend or enemy.

"He who does not overstep the limit of the interest that

he ought to take in his work. This lesson is meant for a student of the Philosophy of Work; especially for one who works under another. If such a person takes too much interest in his work he will, by placing his ownership in it, eat the forbidden fruit of his actions. He will become egoistic, selfish, thoughtless and foolish, losing his sense of duty and ending as quite a different person from the one who started out with good intentions and high aspirations. He is a deluded man; if any aspiration is left in him it is nothing but ambition. He would judge, criticize, or give too much advice to his employer, teacher or benefactor, becoming the teacher of the teacher, or the employer of the employer. Such things often happen in small social and spiritual organizations. Some people come as meek disciples, but after a time try to be ruling 'masters.'

"He who is not 'goody, goody.'

"He who is not two faced, underhanded, nor treacherous, in any way.

"He who is a person of unfailing principle; who is never afraid of saying or doing what is right even if it is unpleasant.

"He who is neither a social, domestic, business, political nor religious coward (the last is the most dangerous).

"He who does not want to hide or evade.

"He who does not lie directly or indirectly, in any shape or form.

"He who would not even use words with double meaning for fear of deceiving any one.

"He who does not act in such a manner that, if not detected in wrong doing, he will be considered a saint; or if caught, will be able to get out of it beautifully.

"He who does not say, 'Let us go on doing this until he knows of it; as soon as he tells us to stop, we will.'

"He who is wise, but never egoistic, nor proud of his wisdom.

"He who in spite of his many qualifications is very simple, modest and humble. These virtues must not be assumed.

"He who can never be tempted by any one or anything.

"He who would never flatter, nor like others to flatter him.

"A faithless person or one 'without backbone' can never be a good worker.

"A fickle person cannot be a good worker, nor can any value be attached to his promises.

"A person who does not really and practically love his fellow man and discharge his duty towards him, who is not thoughtful of all his fellow beings, can never be a good worker.

"A weak-minded person cannot be a good worker, tho a weak-bodied person may be.

"A person who worries, who is fond of comforts, or who has some attachment, cannot always be a good worker.

"A person whose actions are not true to his *intentions*, is a false man. He should never get any responsible work to do.

"A person who becomes discouraged at failures should not be trusted with responsible work

"A person who bears a *grudge* against any one, even if it is reasonable, cannot perform good work.

"QUES.—Don't you think that if a *good* worker entertains the idea of 'shining,' 'looking out for his own interests,' etc., as just mentioned, he might become vain, egoistic and full of desires? How does this tally with what you have just said, that a good worker should not be vain nor egoistic; nor should he have any desire, nor *expect* any thing in return?

"ANS.—This vanity, this egoism, this kind of desire or expectation, do not belong to the *good* worker himself. They belong to the work, or to the world at large or to God. His vanity is not, really speaking, vanity, but

purity and honesty. His egoism is not really egoism, but the sense of risk and responsibility. At his success others succeed. Due to his desires and expectations, the whole world is benefited. At his blessedness, God is glorified.

“QUES.—You said that a good worker does not make enemies. How is it then, that many great people make enemies? Even Jesus Christ had enemies.

“ANS.—Jesus Christ and other great men are quite different from ordinary people. They come to teach. We come to learn. Teachers may without hurting themselves violate certain rules for the sake of others. The teacher has to scold, discipline, and punish for the student's sake. Students should not imitate the teacher, but are expected to follow his teachings. Great teachers have no karma of their own; students have yet to break their karma.

“CONCLUSION.—These are not all of the qualifications necessary for a good worker. If a person really wants to be a steady student, keen observer, close analyzer, and self-disciplinarian, he will find many shortcomings in himself to correct; and many more qualifications to develop, for the full benefit of his work. The qualifications which are mentioned here are meant for those who are not lazy, nor selfish, but lovers of truth and sincere wishers of all.

“Lest the foregoing might be misleading, we will explain clearly our views in regard to labor.

“Labor is as sacred as the worship of God. Worship is nothing else but labor done with the greatest purity, sincerity, honesty and unselfishness.

“If God exists, His existence does not depend on whether we worship Him or believe in His existence. It does not matter so long as we believe in our own existence. To live well we must believe in certain fundamental virtues, such as goodness, righteousness, thoughtfulness and unselfishness—in other words—purity, simplicity,

honesty and sincerity. Without these, no life can be happy, no liberty secure; human progress will be threatened, labor is not good labor, nor the worker a good worker.

‘In the material world everything has to be mutual, otherwise there can be no agreement nor improvement. This mutuality is the root of a wonderful tree which bears different fruits, of which the principal one is thoughtfulness; and thoughtfulness is the best form of Love and Worship.

“Here worship does not mean the worship of God, but a much harder and more active form of worship—the worship of Man, the living and visible God. By ‘man worshipping man,’ we do not mean to establish the relationship of a master to a servant, but the establishment of mutual duty of man to man. This duty to man is a matter of love and thoughtfulness for the sake of equal mutual benefit in maintaining peace and harmony, for the sake of progress and liberty.

“Labor is sacred; because without it, man and the world would be destroyed; God and his creation would be annihilated. Without labor no man can be healthy, prosperous nor successful.

“In short, to do good work a person must be good. It does not require much energy to be *good*. If we really want to we can easily be so. Simply, we must not be negligent nor forgetful, but always careful and watchful. ‘Where there is a *will* there is a *way*.’”

THE VITAL MESSAGE OF NEW THOUGHT

BY HENRY PROCTOR, F. R. S. L., M. R. A. S.

EXTRACT from an Address delivered at the London, International New Thought Convention, (Dore' Gallery).

THE vital and essential message of "New Thought" is

GOD IN MAN

or the Divinity in Humanity. This is the central truth which constitutes its worth—that God is All and in all.

The True Light which lighteneth *every man* coming into the world—

THE LOGOS—

is that which makes humanity Divine.

This is the Truth which sets us free from sin and sickness and death—Christ in you

THE HOPE OF GLORY,

for He is the Truth and the Way to life and health and peace.

This is the Gospel. And we as teachers should agonize as Paul did to present every man

PERFECT IN CHRIST,

for in him are *all* the treasures of wisdom and knowledge hidden; and so by his indwelling we become omniscient, "we know all things," and become almighty, because "all things are possible to him that believeth." We become omnipresent in that we can help and teach and heal in any portion of God's universe.

In short we

LOSE OURSELVES—

our personality with its limitations and its lamentations at its own littleness—and become as great as God is great, as universal as he is universal.

No longer is there any separation. We have reached *Nirvana*—we are *One* with God. For “He that dwelleth in love dwelleth in God and God in him.” To love God, therefore, is to love our Higher Selves; to love our neighbor is to love God in him.

Being omnipotent we can help him continually and to any extent; being omnipresent we can truly say like Wesley, “The world is my parish.”

For if there is

NO SEPARATION,

distance is annihilated. I can help my brother in India, Australia, New Zealand or California, just as well as at my very door. And not only can I help him by becoming

A PRAYER INSTRUMENT

for the Universal Spirit, but in that Spirit I can touch and heal him.

For the same Power of God which as the Blessed Jesus said, “Go thy way thy son liveth,” dwells in me and in every one whose lower self is dead.

And this death of self is attained by sacrifice, by living a pure and holy life; renouncing for ever, and completely, the

LUSTS OF THE FLESH

and conserving the water of life generated in the body, so that the body is renewed thereby, and kept in perfect health and vigor; filling us with an

ABUNDANCE OF LIFE

to give to a dying world.

Each of us thereby becomes a fountain of life, out of whom flows “rivers of living water.”

WHAT IS THE CORRECT ATTITUDE FOR THE NEOPHYTE TO HOLD TOWARD WORK?

BY DINAH

THERE is no question of more vital importance that presents itself to the Neophyte than that of his relation to work. The Lord must have so regarded it; for the first command that he gave to man after man had gained a knowledge of good and evil was relative to his work.

That all who seek the highest spiritual goal do not take the same attitude towards their work is very apparent to any casual observer. We shall mention several attitudes that we have noticed and try to come to a conclusion of which is right.

Some Neophytes as they turn their faces to the higher spiritual life, turn their backs on all work of every kind, they want ever to bask in the light and warmth of these higher realms—dream and dream in eternal bliss.

Others take a great dislike to all work; it becomes great drudgery to them, and only do it because compelled by circumstances. If you ask these persons what they like to do the best, they will tell you that they like none of it; that work belongs to the material world in which they are not interested; that they are seeking the spiritual world. These persons will quote the highest authority to prove the truth of their statements. "Love not the world neither the things that are in the world, if any man love the world, the love of the Father is not in him," "Ye cannot serve two masters," "Take no thought for to-morrow," "Lay not up for yourselves treasures upon the earth where moth and rust doth corrupt," and numerous other passages of like bearing. While others be-

come so wrapt up in their work, they are so ambitious to attain something, that they lose sight of the goal that they have set out for; the higher spiritual goal becomes secondary, their work the primary consideration.

Now which of these attitudes towards work is correct? or are there any of them correct?

A great master has given this rule to would-be occultists, "Work as those work who are ambitious." Let us observe how the ambitious man of the world works: Whether he be in the scientific, the professional, the political, or the commercial world, every nerve, thought, and fiber of his being is bent toward the making of his work a success. He works for the love of his work, as well as for the end to be accomplished. Watch the skillful artist as he portrays the beauties of nature, one can feel his love for his work with every stroke of his brush. Has any great work in any field of labor ever been given to the world unless the worker loved his task? Imagine if you can, a Marconi or an Edison being driven to his task or looking upon it as drudgery. Imagine a Rockefeller or a Morgan hating to amass his millions. "Oh yes," you say, "these people are ambitious, they live wholly in the material world, and for worldly desires; altho they may benefit mankind by their labors, yet they are not seeking the higher spiritual world. We must 'fling away ambition for by that sin fell the angels.' " Quite true. But at this point is a line so subtle, so fine, that it is hard to talk about, hard to see, hard to live up to when it is seen, a point where many a Neophyte stumbles and falls never to rise again. To go to the Spirit in earnest desire to know the way, is the only means by which it will be shown to any. But a few suggestions may serve as signboards on the road.

We will first look at the meaning of the word "ambition." It is derived from the Latin *ambitio*, a going around;

especially of candidates for office in Rome to solicit votes, hence desire for office, or honors; therefore it has come to mean an inordinate desire for preferment, honor, power, or the attainment of something. Then those who are on the higher spiritual road are to work as those work who have a desire for honors, emoluments, preferment, or power, but the only difference is that they must not *desire* these emoluments or honors. They must love their work as much as the man who expects to make his millions, or who expects to discover a great law that will change the whole thought of the world, but they must not look to the results. This is probably the Herculean task, "To be in the world and not of it." It is easy to go to one extreme or the other. But to "work as those work who are ambitious," and yet not be anxious about results, who can do it? And yet this rule in connection with three others is given by a master to be attained as "the *trial initiation* of the would-be occultist. . . . Until he has past it, he cannot even reach the *latch* of the gate which admits to knowledge. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies that he has removed his interests from self, but who has in reality only enlarged the limits of his desires, and transformed his interests to things which concern the larger span of life [his higher spiritual ambitions]."

But what shall we say of the would-be occultist who does his work grudgingly and poorly, who does as little as possible, who works hard to keep from work. Is not the artist far in advance of him? For to do work for the love of the work, for the love of the excellence that can be put into it, is probably the highest attitude we can take toward it. Here some one says, "If I could do the work I have an aptitude for, the liking for, I could love it, but I have to do the work that I have no fitness for, no liking

for, and thereby it becomes drudgery." There would be no truth in the sciences of "Solar Biology" and of Phrenology, if some minds were not better adapted to certain pursuits than to others. If we seek the reason for this adaptability, we shall discover why we should be content to work along lines which we have no special aptitude for. We say of a certain person that he is very versatile; that he knows many things well; that he makes a success of whatever he undertakes. This simply means that he has learnt many things in past incarnations, so that in this incarnation these things are easily mastered, for he has the soul unfoldment which enables him to grasp them; for "We see with all we have seen, we do with all we have done, and we think with all we have thought." Therefore every new experience or work perfectly done, expands the consciousness, and lifts the soul up to broader and loftier planes.

Why is the attitude toward work so important a factor in the lives of all who seek the highest goal of life? The reason is given by our greatest authority—the Christ, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we have not been faithful and honest in our work, we have builded something that corresponds to unfaithfulness in our very nature, and with that unfaithfulness and incompetency woven into the very fiber of our being, how can we discharge greater and more important tasks?

One of our greatest friends is work, for thru it we expand and broaden, and thereby train ourselves for higher and still higher service. How foolish to look for a cessation of work, our work will never cease. True, we shall work in ever higher, and higher spheres, but to cease from work means to die, to decay. In all nature we see that as soon as a plant or an animal ceases to be of use, it begins to die. To live is to grow, to expand, to increase in

knowledge, wisdom, and power; and work is the means to this end.

When we have employed this means faithfully what a glorious commendation to receive, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. xxv. 23).

SHADOW OR SUBSTANCE?

BY C. COXON (Liverpool, England.)

Now that the whole race is well on the way to grasp the all-satisfying and beautifully logical truth of Reincarnation, it behoves us to put at one side all preconceived notions of the Life after Death, and to approach the subject from a purely independent standpoint.

The generally-accepted belief seems to be that the "dead" pass on to an "astral plane" and that "they are disembodied but in touch with life on earth," etc., etc.

But no reasons are ever put forth to show the necessity of the "dead" existing in this manner. On the contrary, there is every reason to believe that those who die are back here in a short time with a new body. Why should they hover round in shadowy form for an indefinite period when there is so much to be done, so much to learn and unlearn in a concrete existence on this planet? Why wait? *Immediate* Reincarnation is far more probable. Moreover, so vast is the field for the soul's unfoldment here on earth, who can say how many millions of bodies it may have to occupy before even a fraction of the lessons ordained by an All-Wise Creator have been thoroly mastered?

83 Windus Road,
Stamford Hill,
London, N., England.

Dear Mr. Butler:

I enclose an article for the *Bible Review*.

In view of the recent International World Congress of Salvationists in London, it will probably interest and help thousands, especially after the "Empress of Ireland's" disappearance. There were 700 Salvationists over here from the United States alone, chiefly the cream of the Salvation Army in that country. They need the *light*, and when they accept it they will follow it.

Yours faithfully,
J. F. EWEN.

THE AWAKENING OF THE SALVATION ARMY

BY J. F. EWEN (London, England)

THE people that do KNOW their God shall be strong, and do EXPLOITS, and they that UNDERSTAND among the people shall instruct many.—Dan. xi. 32.

DURING the latter part of June, the streets of London have been everywhere dotted with the varicolored uniforms of Salvationists from all parts of the world. They indeed believe in using all means that they know of "in order to save some;" and as they are more familiar with the impressions made upon the senses—sight, hearing, etc.—these naturally come to the fore in all their work.

I recently went thru an experience which as an old Salvationist was a startling delight to me.

Having a friend staying with me, who was engulfed in the animal and intellectual side of life to the complete exclusion of any consciousness of a world beyond the range of his five physical senses, I felt it my duty to do what I could in a wise and loving way to awaken his soul.

Having his nativity in Capricorn, and knowing therefrom that he was a lover of beautiful sights and sounds (Solar Biology), I invited him to go to a Salvation Army Meeting on several occasions.

One Sunday I was led to go with him to one of the largest halls belonging to these people in London, and was a little surprised to find that the Meeting was taking the form of a Memorial Service for one of their most devoted Comrades—the Color-Sergeant—who had just past on. He had given all his spare time to pushing publicly the work of the “Army.” Every Open-air Meeting he could possibly get to, he would attend. He was generally looked upon by those who knew him best, as a sincere “thoroly-saved” member of the Corps, fully consecrated to the extension of God’s kingdom on earth

ACCORDING TO THE LIGHT HE POSSEST.

I was therefore considerably surprised to hear the leader of the Memorial Service declare that with such a devoted soldier of Christ

“DEATH WAS A STRUGGLE, AN AWFUL STRUGGLE.”

We have heard so long of Christians who love their Lord in the light of Scholastic Theology, passing peacefully away, as tho they were embraced by the arms of a friend; and until late years, Salvationists as a body have always looked upon physical death as the entrance into immortal bliss, altho the Bible distinctly states that

DEATH IS AN ENEMY.

Even the late General and Founder of the Salvation Army often declared that his departed wife he could see (in imagination) “looking over the battlements of glory,” interested in the meeting which he was at the time conducting.

Many of the friends of this Comrade this evening testified concerning his last days in the body, but

EACH ONE CONFIRMED

the leader’s statement that “he struggled with death.”

Had he but known the TRUTH, the truth that Jesus so longed to tell the people 2000 years ago, but for which the world, with few exceptions, was not ready, for only those with ears to hear could hear and understand—had he but known the TRUTH, he would have long since commenced the struggle with death whilst he was yet in the zenith of bodily health; for the struggle with death only commences when we

CEASE TO WASTE THE ESSENCE OF LIFE

which our Maker has implanted in each of his children.

What right have we to waste this precious seed which God has given us to build up strong, healthy bodies, vigorous, active minds, clear-seeing, clear-hearing souls by whom the voice of God shall no longer be dimly heard, by whom the face of God shall no longer be seen as thru a glass darkly; but whose blind

FAITH IN GOD DISAPPEARS INTO THE KNOWLEDGE OF GOD, and whose knowledge leads them to do exploits. They shall no longer be conscious of the Voice of God only at Special Meetings or on special occasions, but as Enoch of old, and many others, they shall walk with God and be ever conscious of his wishes concerning them; for only those who have attained to

PURITY IN HEART, MIND, SOUL, AND BODY

can (whilst living down here) hope to see God.

On another occasion I was privileged to hear one of the leading Commissioners of the Army state at a public meeting that God

WHO HEALED HIS PEOPLE

in times past, could do the same to-day, that "the Salvation Army had still many things to learn, and very possibly that the Science of Healing was one of the things God would yet teach them!"

It is refreshing to those of us who have past the nursery of our spiritual childhood in the ranks of the

Salvation Army to find one of its leaders making statements of this kind, showing that they are still

LOOKING FOR THE HIGHEST TEACHING

to which their whole-souled allegiance to the TRUTHS they already have, entitles them. This man, Commissioner McKie, was the officer whom General Booth thought—and wisely thought—fit to entrust with the delicate and difficult mission of stepping into the breach in the ranks of the “Army” in Canada, caused by the passing on of so many Salvationists in the “Empress of Ireland.”

For the benefit of any American Salvationist who may be perplexed over the loss of his or her comrades in this ship, let him remember that altho “all things work together for good to them that love the Lord,” yet God—LOVE—does not send disasters in order to bring good out of them. Had this little band of Salvationists believed as firmly in the

PROTECTING POWER OF THE HOLY SPIRIT FOR THE BODY as they did in his protecting power for the soul, they would have been with us to-day, telling out the story of God’s Salvation for the whole world; for God

WILLETH NOT THE DEATH OF ANY

(*spiritual, mental, or physical*) but that all should turn to him and *live*.

We pray that the Holy Spirit will lead every Salvationist to realize more deeply his and her need of the Higher Truths that Jesus himself so yearned to give to the people.

“O Jerusalem, Jerusalem, . . . how oft would I have gathered you under my wings, and ye would not.” They were not ready for it in those days. ARE WE TO-DAY? Now is the day of (COMPLETE) Salvation.

Editor’s note: GOOD IS THAT WHICH DOES GOOD.

LORD, THY HAND IS LIFTED UP

BY H. E. BUTLER

GOD by the prophet Isaiah looking down thru the vistas of time exclaimed, "LORD [YAHVEH], when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people" (Isa. xxvi. 11). A feeling has possessed us for some years now that there is little use in talking to the people; we may as well go out and talk to the stones, there is no use in writing and trying to instruct them for they do not want to know. The world and the habits of life that they now live in are all they want. The thought has even flashed across our mind, what is the use in even publishing this magazine? But each time that this thought comes there comes another, we must hold the light in this very, very dark place in which our world now is; for as YAHVEH said by Isaiah, "When thy hand is lifted up, they will not see." That is the condition at the present time; but he also says, "They SHALL see, and be ashamed," that is the future, that is our hope; and therefore we go on month after month presenting the light that God gives us for the benefit of whoever will receive it. There are a few, and perhaps there are more than we know of, who are receiving the truth, and are being spiritually nourished and supported during this dark period.

When our Lord Jesus was here he said to the people of his day, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but ye cannot discern the signs of the times" (See King James' and R. V., Matt. xvi. 2, 3). And it seems to us that that is

more emphatically true than it has ever been before in the history of the world. Jesus said at another time, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. xii. 25). Every intelligent man or woman who thinks at all knows that that is a truth at the present time. We have only to look around us to know that we are in a time when labor is against capital, and capital is against labor; and in all human interests, business and every other interest, there are two great combined forces, one against the other. When we come closer home in our observation, we see woman rising up against man, which forces man to rise up against woman in order to preserve his selfhood. These things come right into the family, into the home; woman, generally speaking, no longer desires to attend to her family relations, to bear children and to care for them; showing that the end has begun to come to the work of generation, creation; the old things are rapidly passing away. Are there any outside of this, the Esoteric Work, who stand before the world holding the light of truth, the truth of regeneration which alone can mend the breach between man and woman, and between the great world interests in every department of life? Perhaps there are a few individuals who are teaching these great truths.

It is recorded that our Master said, "Ye shall know the truth, and the truth shall make you free" (John viii. 32). But who wants to know the truth? Where are they that really desire to know it, in order that they may live in harmony with it? It is the only savior, and that savior is rejected by the great mass of men and women. But still our hope remains in the truth of the word of God by the prophet Isaiah, "They SHALL see, and be ashamed." But when shall they see? How will the Father force them to see? It will be when he takes

from them the things in which they delight and in which they trust. As God by the prophet said, "Let favor be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD [YAHVEH]" (Isa. xxvi. 10).

Thus we see that it is necessary in order to accomplish this result, in order to make man see that YAHVEH rules, that God's favor should be removed from man, and when that is done, all men who are not centered in God will find themselves in actual need, in real want, and no source of supply will be visible. Then will they understand what is meant by the words, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. iii. 18), because they will perceive that they that serve God, they that are righteous in their lives, are protected and supported, for it is said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi. 3). The world has forgotten God, the people have no faith in him; they say, "God, if there is a God, has nothing to do with the affairs of men. this world is ours and we do with it as we please." This reminds us of the words in Ezekiel, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery [his imagination]? for they say, The Lord seeth us not; the Lord hath forsaken the earth" (Ezek. viii. 12). But they shall know that there is a God in heaven that made the world and that holds absolute dominion over it, tho he is long-suffering and forbearing. Yet, as it was in the days of Sodom and Gomorrah, so shall it be in these days, God will bear and forbear until the people have sinned against their own souls to such an extent that there is no more hope in them, then, as is symbolically exprest by the prophets, he will go forth

from his place like a mighty man of war; and he will cleanse the earth from those who corrupt it.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the LORD [YAHVEH] cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21). To "hide thyself for a little moment [season]" does not mean for you to get away in some secret place, for there is no place in all the earth where men have not explored to some extent. It means simply to be quiet, to go forward doing your duty, to avoid giving offense to any one, just be yourself; and remember that we are now in a time of waiting.

A paradox—we are waiting, yet we are never waiting; in the sense of our faith in God and in our honest desire to know and to do the right, we are waiting until the Father shall cleanse the earth of those who corrupt it by their evil deeds. While we are waiting, we are in a similar attitude of mind to a man sitting in a railroad station waiting for the train, because his inner consciousness is always on the alert for the approaching train. On the other hand, we are not waiting, because we shall always find that there is something to do to perfect ourselves, to get ourselves ready for that time. As long as we have something to do and know that we have, we are not in the attitude of waiting, but in the attitude of one who knows that he has a work to do and is diligently attending to that work. That work is to prepare ourselves to be ready when the word of the Lord shall go forth to gather his people; here is where the two thoughts that seem like a paradox meet and blend, we are always diligently working, and yet always watchfully waiting.

May the spirit of God give you power, knowledge, and wisdom, and keep you in the consciousness of his presence.

THE BLESSINGS OF LIFE

BY L. D. N.

GOD'S blessings are ever ready to be given to man if he will only accept them. Life exists in all, from the highest to the lowest of all God's created beings thru his divine laws. There was established at the time of creation, a period when the light should shine into the darkness and be comprehended. Heretofore it shone into darkness and the darkness comprehended it not. When, then, is the time when the word will act upon man? When will the word be the light of men? When will the darkness comprehend the light, and the day dawn that is so often spoken of in the Bible?—a day of glory, eternal, unfading, and with its unfoldment, the glorious light of a new heaven, and a new earth, wherein dwelleth God's love, love that is universal. What is to bring this glorious change?

We read that there will be a time called the millennium and Christ shall reign on the earth. His reign will be harmonious; neither nations nor individuals, will any longer learn war, any longer have strife; and the lion of passion, and the lamb of innocence, will lie down together, and even a little child shall lead them into his own nature.

The recorded words of Jesus are, "Except ye become as a little child ye can in no wise enter into the kingdom of heaven." To become like a little child, is to become passive and submissive in the hands of our heavenly Father. To enter the kingdom of heaven is so to attune our daily life that we may be always ready to hear that still small voice that speaks to all, "Where art thou?"

Blessed are those whose souls have been made sensitive to the call and have prepared themselves for the first resurrection, over them the second death shall have no power.

“And they will be kings and priests unto God and reign on the earth,” then will have come the kingdom of heaven; then will have come the time for restoration to life; then man again will have been restored to his lost earth; then will have come the time that evil shall be disregarded and righteousness alone be found worthy; then will have come the period when shall be gathered the first ripe fruit of the earth. “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the basilisk’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YAHVEH, as the waters cover the sea” (Isa. xi. 5-9).

“A DISCIPLE once told Sri Ramakrishna that in the course of his meditation he could see things as they actually happened at a distance, and also what certain people were doing at the time, and that on subsequent inquiry the visions proved to be correct. Sri Ramakrishna said to him, ‘My boy, for some days, don’t meditate. Those things, seeing visions and so forth, are obstacles to the realization of God.’”—From *Voice of Freedom*.

BE YOURSELF

BY H. E. BUTLER

WE talk of mind. What is mind? Thought, spontaneous thought. Therefore if we speak roughly we say, "Mind—mind your own business and be yourself, and be satisfied with it." In the little, simple verse, by Miss France E. Hill,

"The rose that grows by the garden wall
Does not ask to be the best
Of all the roses that are born;
By the giving of its perfume, it is blest."

is exprest a world of meaning. It expresses the simple truth that, whoever you are, wherever you are, you are what you are. Therefore do not strive to be anything but what you are; but always strive to manifest and to give forth the very best that is in you.

This brings us to the word of God exprest by Jeremiah the prophet, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD [YAHVEH]. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in the LORD [YAHVEH], and whose hope the LORD [YAHVEH] is. For he shall be as a tree planted by the waters, and that spreadeth out his roots by the river, and shall not fear when heat cometh, but his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii. 5-8). Here the thought is brought forth that every herb of the field is different from every other herb. As the perfume

of one rose is not so pleasant to one person, but is delightful to another, so the expression of one person's real nature and the highest and best in him or her, will be unpleasant, unacceptable to a certain class of minds, while it will be perfectly sublime and elevating to another class. This brings out the great thought that it takes all vegetation to bring out the grandeur and beauty and excellence of pure earth production, which is the base of the thought expressed by the apostle when he said, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. xii. 4, 5. Please read 12th chapter of I Cor.). If that is true, all cannot be the head; all cannot be the arms and hands; all cannot be of the heart, love; neither can all be of the knees that enable the limbs to move; nor can all be of the feet that uphold and sustain the whole body. But if the feet should try to perform the function of the head, it would be as ridiculous as a man trying to walk on his head; for it takes all the members of the body of humanity blended together, and each willing to perform its exclusive function, in order to have harmony and order in the body.

This will bring home to the consciousness of the thinker, the necessity of each person being his or her own normal self, and not striving to be like some other one who belongs to some other function of the body. As soon as one strives to do this, discord obtains in the whole body; and one brings himself under the curse in the quotation from Jeremiah, "Cursed is the man that trusteth in man, and maketh flesh his arm [source of strength]." God has ordained in the creation of the world perfect order and perfect harmony; but this can only be brought about by each person striving to be himself or herself, and to manifest the best that there is within him. To do this, do

not look at your neighbor and say, "Oh, how grand and noble he is, how I should like to be like him!" If you are doing your best, manifesting the highest within you, that same neighbor may be wasting his time in looking at you and saying, "Oh, I would like to be like him!" It is a great error in human life, in human mind and consciousness, to try to be like some other person, and not to be like your real self. You may think if you were like such a one that you would succeed so well, that you would have so much power to do and to accomplish great things; and in many instances you may want to put yourself under the guidance and control of this ideal one. Thus you would make flesh your arm, the source of your power, in place of being what God made you, and earnestly praying and desiring that you may be, do, and accomplish the highest that is within you.

When you desire to place yourself under the guidance and control of another, you come under the curse because you make flesh your source of strength and power. But if you say within yourself, "I am what I am and He that created the world is able to make me all that I was designed to be, and of the greatest possible service to humanity," then you obey the injunction, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isa. ii. 22). Then you will put your life in the hands of God, by desiring more than all things else in life to be the receptacle of his spirit, and the expresser of his mind. When this attitude is firmly fixed in your mind, you will never desire to be like some other person; you will cease from the great fallacy that has cursed the church and the world for centuries, the desire to follow example.

How often we hear a minister holding up before his congregation as an example for all others to follow, some man who he thinks has done some great things. What an expression of ignorance and folly! There is not, and

never has been, but one exemplar, Jesus, the Anointed; and he in all his life's manifestation before the people, focalized the one thought of his existence in the words, "I am come down from heaven, not to do mine own will, but the will of him that sent me" (John vi. 38). Other than the perfection of that attitude, there is no exemplar. Jesus' being the embodiment and most perfect expression of that attitude made him the only example. True it is that he taught many other great general truths that were essential to the harmonizing of the whole body into one organic structure; and this, being the true object and method of his life, proved in itself without any further evidence, that he was the son of God in Spirit, and that he was the expression of THE WORD of God, "Let us make man in our image, after our likeness: and let them have dominion" (Gen. i. 26). He did not teach as the church has taught, "Let us make *a man* (and no more) in our image, and after our likeness." But on the contrary, his example, seeking God with all his heart and life, and his teaching of the great general truths requisite for all men in order that they might come into the unity of the body, proved in themselves that he was the embodiment of that word of God, and that his life expressed the word that went forth in the beginning, "Let us make man in our image, after our likeness: and let them have dominion," and being the expression of that Divine Purpose, he was truthful when he exclaimed, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12).

Oh, how wild and foolish are the untutored, unrestrained minds of men! They hear of great Masters doing great things, and they stand in the attitude of a little child who hears for the first time of those great things that are or might be, who has no thought or method of expression but to say, "Oo--oo--!" The mind of such a man

becomes a blank, he simply stands in wonder, and all practical thought, all direct effort in practical ways, is driven out of his mind; and I sometimes think that the majority of the human family stand in that same attitude. Banish all that stuff from your imagination, and come right back to yourself and be yourself; do not look away yonder into the clouds, but look right within yourself and ask yourself the questions, "What am I in the habit of doing that I ought not to do?" "What ought I to do that I am not doing?" Get your mind into the same practical attitude as that of the farmer who is hoeing his corn; that is, get your mind down to this hour's, this moment's duty. Then remember the words of the apostle James, "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him" (James i. 5. See Matt. vii. 7). And by that wisdom that cometh from God, you will realize that you do not want to know everything,* but that there is some specific thing that will enable you to know how to improve yourself, to be more than you are. Then take up the New Testament and the teachings of the Nazarene, and read them with the one desire to know such truths as are necessary for you to live and to practise to-day.

But do not read these teachings as you would read the

* We often hear the words, "I am a Truth Seeker." That means that the person is running after every new thing; thus verifying the words of the apostle who says of such, "Ever learning, and never able to come to the knowledge of the truth" (II Tim. iii. 7). It is like a person who has an ideal of some great order, of building some great thing, and when he gets something that appears like material for that great thing, he throws it into a bag, and every other thing that he finds he throws in along with it, and when he gets more than he can carry, he sits down and tries to put it all together; but he finds he cannot do it, and everything that he has gathered, he finds is in confusion and perfectly useless. And when common sense takes possession of such persons, they find that they have to begin right at home to build a structure of knowledge from themselves. Then they will discover that much they have gathered is useless trash.

newspaper or a current novel, but read them with the mind stayed on God and with an earnest desire to know such truths as you most need. Read with your mind absorbed in whatever thoughts the Spirit of Truth may wish to give you, then you will be caused by the spirit of God to perceive new (to you), great and important truths, such as you most need to aid you in reaching the greatest possible goal of human attainment. For God is a reality, and God and his angels are ever standing ready to illuminate your mind, and to cause you to know what you really need, and to clarify your mind so that you will know just what to do and how to do it; then you will have entered upon *the path*, the highway spoken of by God thru Isaiah when he said, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, tho fools [ignorant], shall not err therein" (Isa. xxxv. 8).

May divine wisdom and peace abide with you,

GIVE US MEN

BY JOHN G. HOLLAND

God, give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of lucre does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;

Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking.

For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! freedom weeps;
Wrong rules the land, and waiting Justice sleeps.

IS NOT GOD JUST?

BY EZRA

SUPPOSE a wise, enterprising farmer freely gave to you a small quantity of a most precious and rare kind of seed which he had spent many, many years in cultivating, selecting, perfecting, and accumulating, and that he told you you might do with it as you wished. And suppose that there were two fields in which you might sow the seed: the one a dry, barren, rocky soil, infertile as could be imagined; the other, a deep, rich soil, very fertile, and well watered. Would you not feel that the farmer would be thoroly justified in being very angry and disappointed with you, if you took that very, very precious seed and sowed it in the barren, rocky field? Should he not be rightly vexed with you for what you had done in making for naught his years of care and labor that he had bestowed upon that seed?

This is analogous to what men and women do when they deliberately waste, or in any manner pervert the true uses of the sex-life. Is not God, therefore, just, in visiting upon the race calamities and diseases, which are the just dues to such evils? Can any normal person condemn as unjust His displeasure?

Yet these manifestations of Divine retribution are in themselves not so much, perhaps, the volitional action of the Divine Mind, as they are the necessary consequences of the misapplication of the energies of Nature—the mind of God in expression. Just as from a sowing of even perfect grain in an infertile, rocky soil one could

glean at best but a few worthless handfuls, so from the waste and prodigality in the sex habits of human nature may we logically expect to reap but a sad harvest of vexing ills and perverse desires. "As you sow, so shall you reap," is the word of the Master, and this holds true on all planes of being, material, intellectual, and spiritual.

But perhaps if we view the manifestations of God's retribution from the standpoint of HIS purpose in the life of man, we would rather say, "No, God is but too lenient!" For God's purpose was that that precious seed, the sex-life, which no chemist can imitate, should become in man, a holy vessel, a vessel unbroken and sacred, "meet for the master's use" (II Tim. ii. 21). For it was destined in the mind of God that man, in the long ages of eternity—which are God's methods of measuring time—should attenuate his life-forces to the capacity of divinity; "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God" (I John iii. 9).

"For this is the will of God, even your sanctification, That every one of you should know how to possess his vessel [body] in sanctification [wholeness] and honor [integrity]" (I Thess. iv. 3, 4).

GIVING

BY FRANCE E. HILL

The rose that grows by the garden wall
Does not ask to be the best
Of all the roses that are born;
By the giving of its perfume, it is blest.

The soul that longs the truth to know
Does not ask to be released
From all its earthly cares and strife;
By the giving of itself, it finds peace.

THE INVITED ONES

BY ENOCH PENN

WHEN our Lord said, "Come unto me all ye that labor and are heavy laden," he gave expression to a thought that seems to have been generally overlooked. We cannot, at the present time, recall that it is recorded that Jesus invited any other class of persons to come unto him except it was, when he said, "Suffer little children to come unto me."

The idea of "coming to Jesus" that is held by the Christian people generally, is that of accepting Jesus as their Savior and beginning to live a normal Christian life. It is very evident, however, that the invitation of Jesus to "Come unto me," means something more than is usually understood. If this invitation meant anything it certainly meant to live as he lived. As the invitation to the rich young man, "Sell all thou hast . . . then come and follow me," meant not simply to wander about the country with Jesus, but to live as he lived, live according to his teachings; so the invitation, "Come unto me, all ye that labor and are heavy laden," means, "come and live as I live."

The questions arise, "Why were not all invited?" "Why were not the happy and contented invited as well?"—Because to follow the Master in the straight and narrow way means a great deal of suffering and toilsome effort. And those who are contented and happy with things as they are, or who would be perfectly contented if they were supplied with an abundance of this world's goods, could hardly find the will to give up these things for another life which would be uncongenial to them.

There are many who are sad and discontented, not because the good things of this world do not please them,

but because they do not have what they feel is their full share of earth's good things. Even tho these are weary and heavy laden with the toilsome efforts to gain this world's goods, they are not the ones invited.

But there are in the world those who have tasted of both the bitter and the sweet of life and are weary of it all. Not because they have a "grouch," not because they want more of this world's goods, not because they are pessimistic, but because they have had enough of it all. They have had enough of it all because they have grown large enough so that the things of this world cannot satisfy, any more than the toys of their childhood satisfy them. As the grown man desires not to occupy his time and attention with the toys of his childhood, but would occupy himself with the things of a man, so these souls have in a sense outgrown this world.

As the child playing with its toys, looks enviously at his big brother going to school among the bigger boys, and as the boy looks with envy at his bigger brother doing a man's work with his father, so these ripened souls turn from the affairs of this life and long to occupy themselves with the affairs of God-like men, the sons of God. It is to these who are weary with the emptiness of earth's good, because it cannot satisfy their larger nature, that the invitation to a larger life comes. The invitation, "Come unto me," is equal to the command, "Follow me"—"Follow me" into a higher, larger, grander and nobler life.

Men cannot follow the Master into this larger life of divine sonship while their hearts are set upon this world with desire to enjoy all its good. They cannot give up possessions and lay aside ambitions while these are their whole existence, nor would it be wise for them to try to. No, not until they are weary of it all, not until these things cannot satisfy them, does the invitation come to them, "Come unto me, all ye that labor and are heavy laden," "Follow me" into a higher life.

TO ALL THE REGENERATE PEOPLE

BY P. J. WILKINS (London)

RECENT events in England have called attention to the temporary and unsatisfactory nature of democratic government, or government by majority. The Constitution as it stands has practically broken down in this country, and all parties are casting about for a means of settlement of their present difficulties. Further to this, the shadow of a European war looms large before us.

The root of all this past and present dissatisfaction lies in the fact that every one is seeking satisfaction or contentment outside of one's self. We were reminded the other day of Pope's well-known expression, "Man never is, but always to be blest." This condition of mind now dominates every individual. It is a false and unworthy condition at best.

At the present time, however, the world is as "sheep without a shepherd." These periods of unrest, dissatisfaction, and wars, are bound to continue until the "first ripe fruit" are gathered together or organized; and are recognized and acclaimed the kingly and sanctified rulers of the earth. When they and their representatives hold the reins of government, there will be no wars, no change of loyalty or of state. Men will feel that they are blest in a stable government and on the efforts and sympathy of wise and experienced men, men whose decisions will conform to all the laws of nature and of God.

The scope that exists for the exercise of thought and effort, endurance and pluck in ordinary every-day life is unlimited. Science and art, education, business, games and sports, love of home and family, of excellence and purity—all form an abundant outlet for the intelligence and vitality of the race. There is no limit to the progress to be made under the new and final regime. Once the chains and shackles of fear and envy between nations, parties and creeds are broken by the institution of this final and everlasting form of government, the world may rest and hope and work in peace.

By working together in any usual and convenient manner, the regenerate people become *ipse facto*, more able and better situated to assist in producing the desired results. It seems as if the individual preparation of the "first ripe fruit" is nearly, if not quite, complete. If so, then any further delay on the part of this body in consciously working and striving towards unity, or organized action and effort, is so much waste of time.

Looking at our present position from a purely personal standpoint, and bearing in mind something of the nature of our high destiny, which includes dominion over death and all the ills that flesh is heir to, we recognize without a doubt that unity of thought and effort among the chosen people, is becoming more and more essential.

No regenerate person wishes to remain a lone and handicapped struggler against the whole tide of human existence. It is useless to him and useless to others. Whatever he does or does not, beyond the simplest duties of the day, he finds himself hopelessly and indefinitely handicapped by the mental outlook of the world that lives in generation. He recognizes that his ultimate destiny is one of authority and influence and that, as steps towards this part of his work, he may well acquire what prestige he can at the moment. It is probably essential for each one of us to become a *persona grata* in this or that sphere of social, political, intellectual, or business life; but when we endeavor to advance in this direction, we soon find that we are once more oppressed in our efforts by a very intangible but powerful force.

The reason is that we cannot serve mammon as those around us do, and mammon will not serve us except in that limited degree which is specially arranged by YAHVEH Elohim for each one's personal protection. We know however that the law of God is progress, and that it is as impossible for us to go back, as it is to stand still.

The means at hand, as we have already seen, relate exclusively to the gradual advancement and unity of *all* the regenerate people. As already stated, it is impossible for us to obtain sufficient inspiration for our purpose from our daily association with those who are living only in generation.

The first practical step for all those who have definitely and finally disassociated themselves from generation in any shape or form, seems to be for them to become better acquainted with one another whenever time and circum-

stances permit. We shall all do well, no doubt, to keep this simple but essential end in view.

It might be possible perhaps to establish an association in the form of an ordinary social club with branches in various places. This would provide an opportunity for social intercourse and the interchange of ideas relating any further undertakings.

The writer* is prepared to consider the formation of such a club with headquarters in London, provided sufficient support is forthcoming and that rational methods of procedure are regarded by all as a *sine qua non*.

*Address:

P. J. Wilkins, 3 & 4 Water Lane, Gt. Tower Street,
London, E. C., England.

Mr. Wilkins is a member of a firm of Cargo Superintendents, therefore all those who address him should mark their letters "personal." [Ed.]

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Time of Cusp Transits
Washington, D. C., U. S. A. Oct., 1914

Body	Enters	On day	h.	m.
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"	♉	5	4	51 p. m.
"	♊	8	5	31 a. m.
"	♋	10	5	17 p. m.
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"	♍	15	7	52 a. m.
"	♎	17	9	40 a. m.
"	♏	19	9	12 a. m.
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